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THE  
MISSIONARY HERALD  
OF THE  
AMERICAN BOARD.

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FINANCIAL STATEMENT.

THE receipts of the Board for the first six months of the current financial year, up to the first of March, have been, from donations, \$137,887, and from legacies, \$30,377; total, \$168,264. During the corresponding months of last year the amount was, from donations, \$105,101, and legacies, \$31,512; total, \$136,613. For the last six months of last year, the receipts from these two sources were \$184,101, nearly 35 per cent more than for the first six. Should the proportionate increase during the later months be the same this year, the income from these sources for the whole year would amount to not far from \$395,000. The interest on permanent funds, and some other incidental receipts, would in this case be sufficient, probably, to carry the whole income to just about the sum actually appropriated by the Committee for the year, \$401,255,—making no provision for the existing debt of \$11,000; none for progress in the work abroad, beyond the present reduced scale of operations; and none for the additional heavy advance in the rates of exchange—the cost of remitting to the missions—which has occurred since the appropriations were made. While therefore there is much reason for gratitude that the churches are doing as well as they are, it will be seen that the most earnest endeavors will be necessary to secure even the holding of its present position by the Board through the year, without attempting any portion of that progress for which the missions and the providential openings call, and which so many at home have hoped to see.

What is to be the cost of exchange hereafter can not be predicted with any confidence. The difficulty now presses very heavily upon all foreign missionary operations, and must do so, in all probability, for some time to come. The subject has received, and is still receiving, the careful attention of the Prudential Committee, as also of others sustaining like relations to



this work in connection with the different American Societies. But the problem: "How can the missions be sustained without paying these extraordinary rates of exchange?" still remains unsolved. Various expedients have been suggested, but on being submitted to the wisdom of those who have had the largest experience in such matters, all have proved unsatisfactory. Indeed, the advice of those who have the best claim to be heard, is singularly unanimous. "Your only prudent course," they say, "is to buy bills on your London bankers, as heretofore, when you need them." The Committee, themselves unable to see any better course, and always accustomed to decide business questions in accordance with principles which men of business generally approve, do not feel at liberty to disregard a judgment which has so high a sanction. They intend to proceed with due carefulness in a matter of so much importance, but are constrained to adhere, still, to the policy which has hitherto prevailed in the conduct of their foreign operations.

The same, substantially, seems to have been the experience of others in connection with this subject.

The *Foreign Missionary* for March, announces that the receipts of the Presbyterian Board for the first nine months of their year, (from May 1 to February 1,) were \$93,093, against \$80,577 for the same time last year; an advance of \$12,516. But it adds, "The increased expenditure, caused by the rise of exchange, will largely exceed this advance;" and the *Record* states: "This is a matter which has, of course, received the repeated and earnest consideration of the Executive Committee. They see but one way to avoid the greatest embarrassment. Various things have been suggested, and laid aside, as affording only temporary relief, and accompanied by greater embarrassment in the end. *An increase of donations would remove the difficulty.*" The publications of other American Societies, also, refer to the same matter, as necessitating increased expenditure, and so presenting an urgent reason for enlarging the contributions.

Only this way of removing a difficulty, thus felt by all, seems open to the friends of Christ. His providence shuts them up to this, and makes the call for increasing liberality; and it is highly gratifying to perceive that so many in the churches rightly appreciate the facts of the case, and strive to do their part towards meeting them. Will not all who are yet to contribute to the Board during the current year, see to it that the increase upon their last year's donations shall be at least equal to the increased cost of exchange? Less than this will rapidly increase the embarrassments of the treasury; and ought they to be satisfied with *only* this? It will make no provision for the debt of last year, and, which is of far more consequence, no provision for progress in our work. Will the disciple have learned all the lessons which, by present circumstances, the Master intends to teach, until he shall come to a higher standard of consecration, and be ready, not to make close calculations as to what *must be done* that the missions may be kept alive, but to watch the leadings of His providence and grace, and press forward in efforts for His cause.

## LETTER FROM DR. WOOD.

WHEN Secretary Wood left New York for Constantinople, he had no expectation of stopping for any considerable time in Great Britain. His reasons for changing his purpose in this respect, and remaining there for a few weeks, are indicated in the following letter, which touches upon several points of interest to American Christians :

*Belfast, February 6, 1863.*

DEAR BROTHER,—When I yielded to the solicitations of the Secretary of the Turkish Missions Aid Society, to visit certain of its auxiliaries, I did so with the stipulation that the programme should not go beyond the meetings in Edinburgh, on the first and second instant. There was then some reason to expect a deputation from Turkey ; but a letter has since reached me from Dr. Goodell, in which he says : “ I cannot tell you how greatly we long to see you ; but as Mr. Morgan, who was our last hope, cannot go to England this winter, we all earnestly desire that you will spend a few weeks there in the work to which Providence seems to call you.” I was not able, after this expression of opinion, to deny the applications from Dublin and Belfast, and accordingly came on from Glasgow last night. A drawing-room meeting here this evening, two preaching services on the coming Sabbath in Dublin, and meetings for five consecutive days afterward in the vicinity of that city ; and perhaps preaching here in two of the churches, on the next Sabbath, will close my labors in Ireland.

There was, unfortunately, a failure to arrange for a meeting in Glasgow as I came through ; but our missions have strong friends there, who, I trust, will look well to the interests of the Society which aids them. The indefatigable Secretary of the Edinburgh Auxiliary, Rev. G. D. Cullen, spared no pains to make my visit pleasant and successful. He procured two pulpits for me on the Sabbath—Dr. Alexander’s, (Congregational,) and Mr. A. Moody Stuart’s, (Free Church,)—and Mr. Stuart’s church for a public meeting on Monday evening. A hearty endorsement was given to our cause ; and we may hope for good results. I had very pleasant interviews with Dr. Candlish, (whom I also heard on Sabbath evening,) Dr. Somerville, Secretary of the Foreign Mission Scheme of the U. P. Church, and others. It is perhaps not improper to state that Dr. Somerville expressed high admiration of the “ Memorial Volume,” and inquired particularly how we proceed to get so many and so good missionaries. I was much interested in calling on an aged missionary of the London Society, Rev. William Swan, who was driven from Siberia many years ago, after twenty years of labor among the Buriats. Seeing his hopes for that people blasted by the intolerance of the Russian Government, he is now cheered by learning that the translation of the Scriptures, which he made into the language of the great Tartar race, is in demand in Thibet, and for the Mongols in Northern China and the adjacent provinces.

My labors in England have been chiefly in the south-west. In Bristol I preached in the Highbury Chapel, which stands on a spot where four martyrs were burned in the days of “ bloody Queen Mary,” and in Robert Hall’s pulpit, in the Broadmead Chapel ; and in Bath I occupied the desk from which the venerable William Jay proclaimed the gospel for sixty-three years. My host in the latter city was General Whingate, an India army officer, of advanced years, who, with his truly Christian wife, showed me the greatest kindness, for the sake of our missionaries in India,

(Dr. Winslow, Mr. Munger, etc.,) with whom they had personal acquaintance, and of whom they spoke in terms of affectionate eulogium. These were not the only members of the Church of England from whom it was pleasing to me to hear such commendations. At Tiverton, the chairman of our meeting was a gentleman who had been for thirty years a Collector in India; and he bore gratifying testimony to the worth and usefulness of our missionaries, from his own observation. At Weston-Super-Mare, the chairman was an army officer, who attributed his personal hope of salvation to the instrumentality of our first missionaries in Bombay,—Hall, Graves and Nichols,—and spoke with much feeling of the value to Britons of our missions to the heathen.

Many other "Churchmen" have given a gratifying expression of their interest in our work. At almost every meeting in England the chair has been filled by one of them, and in several instances a "clergyman" has offered extempore prayer at the opening, while clerical and lay members of the Established Church have surrounded me on the platform, with Congregationalists, Baptists, and other Dissenters. A clergyman went from Clifton, near Bristol, to Weston, about thirty miles, to aid me with an earnest speech, in a community where "dissent" scarcely exists. The hearty co-operation of so many of the evangelical portion of the National Church, and the union of Christians widely separated on other points, are a pleasing feature of the movement in aid of our missions in Turkey.

The receipts of the Society were light, up to the first of January. So numerous and pressing are the objects of Christian benevolence, and so heavy is the demand made just now by the Lancashire distress, that, notwithstanding the interest which is expressed, I fear the income will hardly equal that of last year. The friend who gave us \$4,000 last year, is a sufferer (in the silk manufacture) by our unhappy war. I enjoyed a delightful visit with him; he is much concerned at our prospects; but I do not know what he will be able to do.

*The patrons of the Board in America must not depend upon British aid.* While we are thankful for whatever assistance is given here to our missions, the burden—let me recall the word, the privilege—of their support is not taken from our own churches.

The sentiments which I hear avowed in regard to our great national struggle are various, but more sympathetic with the North than I expected. In Christian assemblies and families, prayer is offered frequently, especially for two things—that peace may be restored, and that slavery may be overthrown. The merits of our conflict are often imperfectly understood, but a decided change in favor of our Government and the Union is becoming manifest. The contributions for Lancashire are exerting a happy influence; and I never express the hope that a close fellowship may grow up between American and British Christians, in works of Christian benevolence, without calling forth applause.

Yours, fraternally,

GEO. W. WOOD.

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#### ITEMS OF INTELLIGENCE.

GREECE.—Dr. King writes (January 23) of great frauds and corruption in the election of delegates to the National Assembly, of much confusion in some parts of the Peloponnesus, and of robbers in various places. One of the students in the University had been carried off from Athens, and was held by a band of marauders



in the mountains, who demanded a large sum for his ransom. "Many families are afraid, and dare not send out their children to walk as formerly." The Bishop of Karystia had published a pamphlet against the missionary and the books he was circulating.

CENTRAL TURKEY.—Dr. Goodale, writing from Marash, December 17, strongly urges the sending of at least two more men to that mission, as soon as may be. His own health is improved, but by no means good. At the close of his letter, he says: "We have just completed our semi-annual examination of candidates for church membership. Seventy-five came, of whom not more than fourteen will be received now. Many of those who will not be received give apparent evidence of piety, but it was thought best for them to wait until another time. It is most interesting to listen to the varied experiences of those who come, and to trace the wonderful workings of the Spirit of God in bringing them from darkness to light.

"The war with Zeitoon still goes on, although no actual demonstrations have lately been made. Some weeks since we sent two men there, one a physician; but they were driven away after a stay of one week. We have nothing to hope in that direction until the region is brought under the control of the Government, as we earnestly pray that it may be.

"Almost every week adds to our (Protestant) community. The census has just been taken, and the number of souls is 1,207. There are most favorable signs of an awakening,—some are beginning to inquire what they must do to be saved. We look for a large shower of grace this winter. Pray for us without ceasing."

WESTERN TURKEY.—Mr. Trowbridge, of Constantinople, incloses a copy of a dispatch from Adrianople, announcing that, "in compliance with the repeated demands of Mr. Morris, American Minister," three murderers of the late Mr. Meriam had been executed. Mr. Trowbridge states that Mr. Morris has pressed this matter earnestly, and "deserves the thanks of the Board and of the mission, for the energetic and skillful manner in which he has prosecuted the painful business." "I have reason to know," he adds, "that in the diplomatic circles here, the success with which his efforts have been crowned is considered quite remarkable, especially as the murderers were all Mussulmans."—A letter since received from Mr. Trowbridge, gives particulars of the execution. The three "were *hung*, by order of the Sultan, on Wednesday, January 7, one after the other, but each in a public place, in a separate ward of the city." "There was no more parade than was needed to give weight and official sanction to the act." "The impression made, by the three successive executions, was, I am persuaded, far more effective than any ostentatious display of power could have been." Three persons were added to the church at Adrianople on the first Sabbath in January, by profession.

Mr. Goodell writes from Constantinople, January 28: "In turning from the work of translating to that of preaching the gospel, I meet with encouragement, and with special tokens of the divine favor at the very outset, in the religious interest that seems to be awakened in our little community. Some of the members of the church in Hass-keuy requested that we should observe, with them, the week of prayer at the beginning of the year. Mr. Bliss, who now resides here, gladly opened his house for the meetings. The first night, eleven came; the second, seventeen; the third, a still larger number; and so on, until not less, and sometimes more, than thirty were present. At the close of the week, they petitioned that the meetings might be continued, and up to this time we meet them two evenings in a week. The meetings are still and solemn, and one is often reminded in them of the years of the right hand of the Most High."

Mr. Greene, of Broosa, writes that "the Lord's work is advancing at Moohalitch, under the care of a zealous native brother." He has been unable to find a suitable helper for Edinjik, and says "the greatest need of our work in this field at present, next to the powerful working of the Holy Spirit, is a number of faithful native helpers," whom they know not where to find.

SYRIA.—Dr. Van Dyck wrote from Beirut, January 5: "We are now *enjoying* the 'week of prayer.' Our meetings, Arabic and union, are well attended and interesting. Our own beloved land, our Board, and all connected with it, have a large share of our thoughts, conversation and prayers." Again he says: "Since autumn, I have resumed preaching, which I had been obliged to suspend, mostly, on account of my eyes. Our congregations are so large (for us) and so attentive, that it is a great self-denial not to preach to them. There seems more of a stir and waking up in Beirut than there has been for years."

Rev. Samuel Jessup and wife, who sailed from New York, December 6, to join the Syria mission, arrived at Beirut, January 24.

ZULUS.—Mr. and Mrs. Lloyd, who sailed from New York on the 21st of June, were at Cape Town, November 28, having been detained there ten weeks, unable to get a passage to Natal. They were, however, expecting to sail the next day. Their passage from England to the Cape was a quick one, (of 33 days.) They were both well, and earnestly desiring to reach their field, and enter fully upon their work.

WEST AFRICA.—Mr. Walker wrote, October 3. A letter sent by him in July, in which he gave account of the admission of eleven persons to the church, was lost. Mr. Preston had just returned from a tour up the Asyango, in which he visited a number of Pangwe towns, in the hope of finding a suitable place to leave two young men as mission helpers. Not finding a place in that region where he thought it best for them to remain, he came down and left them at King Duka's, "to try for a month." Mr. Walker says: "Yesterday there was an examination of candidates for admission to the church, and seven were accepted, to be received to-morrow. There were received in April, *two*; in July, *eleven*; in October, *seven*; total, *twenty* in the last nine months. There are as many as ten more who have been examined at different times, but are scattered here and there. Two of those examined were deferred. There are two or three absent who would probably have been received, had they been present. Three of those accepted yesterday are wives of men who have already united with the church. We rejoice with trembling over these lambs of the flock. May the Lord have them in his holy keeping. Four of those to be now received have been in our school, and we hope that some of them will hereafter carry that gospel to others, which they have found so precious to themselves. One of those admitted at the last communion has now resumed his studies, which had been laid aside for years, with new diligence."

Another letter from Mr. Walker, dated December 1, is also received, in which he says of the two young men who went up the river to make known the gospel: "In a month they came back, thoroughly convinced that a prophet is without honor in his own country." They went soon after to Kama, "to see if they could find any more honor there." They had not been heard from at that place, but it is said, "We have little doubt that they will do good there." Respecting religious prospects at the Gaboon, he writes: "The number of those who are inquiring the way to life is not small. New cases are coming to my knowledge almost every day. Hope and fear alternate with me. Sometimes a week passes and I hear

nothing of many who had appeared well, and then six or eight will come together. They have been off on trading or boating expeditions. I will write again after our communion in January. There may be five or six admitted to the church at that time."

**NORTH CHINA.**—Letters from Mr. Blodget, recovered from the wreck of an India mail steamer, dated in September and October last, have been recently received. At Peking, in September, he speaks of visiting the Lazarist mission establishment. The grounds, he says, are extensive, but the buildings poor. "They have forty-five boys and men in training for the priesthood." "There are three dioceses in this province, two belonging to the Lazarists, and one, in the south-east, to the Jesuits. There are, in the different missions at Peking, as I remember the statement, two hundred students in training for the priesthood." The Papists have four churches there. He stopped, also, at a Mohammedan mosque. "The inmates were different in features from the Chinese. They are very eager for argument, and declare that there are 10,000 Mohammedans in the city of Peking." "They are an inquisitive, interesting people. Would it not be well to send some Testaments in Arabic for distribution among them? They have the Koran, and large collections of books in that language." Mr. Blodget is improved in health, and says: "I cannot return to the United States at present, except under a necessity, created by the return of illness." In October he returned to Tientsin, Mr. Doolittle being called to leave for a time, on account of the illness and subsequent death of his daughter, and to accompany Mrs. D. to that place. Her coming, it is remarked, will be of great benefit to the females. There is still "great reason for thankfulness in connection with the work, and great encouragement to press forward."

Mr. and Mrs. Stanley, who sailed in July last for the North China mission, were at anchor off Woosung, December 22, waiting for a steamer to tow them up to Shanghai. They had had a comfortable and prosperous voyage, and Mr. Stanley speaks very gratefully of the efforts made by Captain Cobb and others, to promote their highest comfort.

## LETTERS FROM THE MISSIONS.

### Senecas.

LETTER FROM MR. WIGHT, JANUARY, 1863.

REV. DANIEL WIGHT, Jr., performing a temporary service among the Senecas, wrote in January, from Cattaraugus. His letter is one of considerable interest, and the following extracts would have appeared in the Herald for March, but for want of room.

### Indian Council.

I will first of all thank the Lord, and you as his instrument, for permitting me to labor, even for a little season, in so great and good a work as the missionary cause. I arrived here November 28, having made arrangements with Brother

Wright to meet me at the rail-road station. I found that the council of the Six Nations, notified to meet on the 15th of that month, had not yet assembled, though some twenty-five Indians from Canada had arrived, and had been busily employed in securing all the traditional *bells* and *beads* and *officers* present, to open the council and kindle the fire in due form. This I learn was secured on Saturday, (the day after my arrival,) when the usual greetings, and ceremonies of salutation, formally took place. All the ancient and more modern treaties were also rehearsed, consuming the day. A large concourse assembled within and about the council-house, but



everything passed off without disturbance, though it was feared there might be trouble should they proceed to elect chiefs, with the design of overthrowing the present form of government, as was contemplated in calling the council. I understood it was announced by the high chief in authority, that no Christian man could be appointed to such office, which somewhat dampened the ardor of a few, who sympathized with the objects of this call. It was a *pagan* form of government. The council, however, was adjourned over the Sabbath, the pagan portion, as well as the Christians, holding a religious meeting on that day. The council met according to adjournment on Monday, but not finding the people here quite ready for so important a revolution, wisely adjourned again, *sine die*; promising, however, to call another council next summer, and requesting that the subject might be discussed and the people be ready for action. Thus this exciting occasion, through the kind providence of our Heavenly Father, has passed by, we trust without harm. It may be overruled for great good, for since the adjournment, the people in that section (Newtown) where the council was held, have been holding religious meetings with encouraging success, and though the movement is only beginning, we are looking for happy results. Several of the leading pagans, as I am informed by a Christian brother in that neighborhood, seem about ready to renounce paganism and embrace Christianity. This brother is quite hopeful in view of the aspect of affairs.

The President, John Luke, has been quite sick since the council, nigh unto death, but is now, I believe, nearly recovered. He was sincerely opposed to the object of that council, though a professed pagan, and uttered his protest early against their proceeding, as did also, I think, some others. John Hudson, the late opposing candidate for the Presidency, and a warm-hearted Chris-

tian, has recently secured reconciliation between himself and Luke, (with whom, in his own former pagan state, he was very intimate,) has had quite encouraging conversation with him on the subject of Christianity, and finds the President's mind fully convinced of the truth, and his heart tenderly impressed. Several cases of church difficulty and discipline have been adjusted, or are in a favorable course of adjustment.

#### *Visit from a Member of the New York Senate.*

Hon. Mr. Sanford, of the New York Senate, has recently visited the people here, to look after their condition, and consider what action the Legislature should take, especially in respect to the allotment system of their lands. Some seventy-five persons, including the prominent men in the Reservation, assembled at the school-house, to hear Mr. Sanford, and freely state to him their wishes. A number of addresses were made, some of them of much native eloquence, touching not only the allotment question, but other national matters. Several hours were thus occupied, and though opposing interests clearly appeared, all was dignified, and the Senator replied encouragingly, especially saying that he would do what he could to secure the rebuilding of the bridge over Clear Creek, a matter of much importance to the people here. The whole interview was pleasant and favorable.

#### *Special Religious Meetings.*

I have preached every Sabbath since I came, and frequently during the week, besides attending two funerals and other religious meetings. Brother Wright's health, I am sorry to say, has not been good. The brethren at Alleghany concluded to hold a series of meetings at Old Town, commencing about Christmas time. We had a preparatory lecture in the afternoon of Saturday, December 27, and I preached also in the evening. On the Sabbath there were



about fifty present, probably more than one-half the entire population of the place. I preached on the words, "Behold the Lamb of God." I had a solemn and attentive audience. In the afternoon we observed the Lord's supper, in which one-half of the audience, probably, participated. It was a touching sight to see the wife of a late murderer, sitting by the side of the widow of the murdered man, as beloved sisters in a common Saviour, whose blood cleanseth from *all* sin. That widow and her three pious daughters are now borne down with fresh grief, an intemperate son and brother having just been drowned. An only son in the family survives, who arrived on Monday, and interpreted for me on the three following evenings—one of the most promising young men in the nation. He came to invite his widowed mother and afflicted sisters to return with him to his home at C., where he is a teacher and our superintendent in the Sabbath-school. I understand the surviving members of this pious but afflicted family will soon be united on our Reservation—quite an addition to us, but a great loss to Old Town.

I called on this family, with several others, and though only the eldest daughter, a teacher also, was at home, I found my sympathies deeply awakened in their behalf. What hath the blessed gospel wrought! I should like to speak of Dea. Halftown, Joseph Pierce and others, who love the cause of Christ, among this once savage but now Christian people, but I must forbear.

On Wednesday I rode with Brother Pierce, your missionary at Alleghany, twelve miles, to Jimerson Town, where an appointment had been made for me to preach, in the Baptist church. Only partial notice had been given, but we had quite an audience for the place, as also a larger one the following evening.

#### *The Missionary Adopted into the Tribe.*

On New Year's day the people held a feast, at which I was invited to speak,

and soon after, to my surprise, found I had been adopted into the nation, as brother to Peter Jimerson, whom I am happy to learn is not only one of the five councilmen of the nation, but what is better, one of the most reliable Christians. In his address, in Seneca, preceding that of Mr. Pierce and my own, I was pleased to see him turn to the pulpit behind him, and lay his hand on the Bible, with forcible gestures, as if he were saying, "Friends, we owe all our prosperity and all our hopes, both for this world and the next, to that precious book!" They gave me the name of So-he-wa-ga-yah, (he tells the story,) and so made me a *Beaver*!

#### *The Week of Prayer—Orphan Asylum.*

The week of prayer was observed both at Alleghany and at Cattaraugus. Mr. Wight had returned to the latter place, where he preached six times during the week. He writes:

Usually, in the evening, from fifty to seventy-five were present, and in the afternoon, from eight to twelve, mostly brethren. We cannot speak of special results, thus far, as we could wish; but may say that the meetings have been attentive and solemn, we hope not without deep seriousness on the part of the impenitent, especially the young, and increased prayerfulness among Christians. The interest has also appeared in this, that the brethren conferred together last Sabbath, and expressed the wish to have the evening meetings continued this week, till Wednesday, when they can decide on the question of further observance.

The Orphan Asylum is in a prosperous condition, now numbering fifty inmates, of whom five were admitted last week. I usually visit them Sabbath evenings, addressing them on some important subject, and they listen with attention. It is an important field of usefulness. We must look to the young as the future hope of the nation. Yesterday I visited the school opposite Mr. Wright's, and am happy to say, that we

have an excellent band of pious teachers, mostly, if not wholly, of a truly missionary spirit.

### Micronesia.

KUSAIE — (STRONG'S ISLAND.)

LETTERS FROM MR. SNOW.

#### *Religious Interest.*

A PORTION of the communications recently received from Micronesia, were published in the last number of the Herald. Others are given here.

The letter of earliest date received from Mr. Snow, was written October 17, 1861, with the design of sending by way of New Zealand. In this he says: "Last Sabbath was a cheering day to us and to our little church. We received fifteen to church fellowship." "There are several others of whom we have much hope." The king and his principal chiefs had opposed the good work as far as they thought it prudent to do so, and the arrival of ships had been, as usual, a great obstacle, and had brought a severe test to those who had professed to be on the Lord's side. But our brother mentions, with much interest, one vessel whose captain, Franklin Bates, Jr., of Fairhaven, was "trying to lead a religious life," and had spoken to the people at the prayer-meetings and on the Sabbath. "O what a contrast," he writes, "between such a man, in his influence upon these poor natives, and the large majority of those who visit us." Reference to these matters will be noticed in extracts given from a subsequent letter.

Mr. Snow was at this time trying to be in readiness to leave for Ebon, at the earliest notice; but, he asks, "Who is to feed these lambs?" The small population at Kusaie, (supposed to be now not much over 600, and still wasting away;) the many trials and perhaps dangers of a single American family in a position so isolated; the apparently unpromising aspect of the work there; and the need of another missionary at Ebon, had led to the conclusion at the Missionary House, and among some of the missionaries, that Mr. Snow's removal from Kusaie was expedient. A helper from the Sandwich Islands, who was appointed to take his place, has been prevented from going by sickness, but some one will doubtless be sent soon.

His next date is July 15, 1862. He had had no opportunity to remove, and the year had been one of richer spiritual blessing to the peo-

ple than all that had preceded it. He had received to the church, 2 in July and, as already mentioned, 15 in October, 1861; and 3 in January, 2 in April, and 2 in July, 1862; in all, 24 at the five communion seasons. Two of the "best young men," received in October, had died. He writes:

Before the arrival of the Morning Star last year, we felt that the Spirit of God was operating upon the minds of many, leading them to give unusually thoughtful attention to the truth. The first decided case of conversion occurred on the Sabbath after she left. The person was one of the boys living with us. He was a young man of a good deal of character, his change was very marked, and his subsequent course has been consistent and decided. He at once entered, with all his heart, upon the work of leading his young associates into the same blessed experience, and soon had several others with him. They commenced having morning and evening prayers together in their cook-house, which became the centre of the best of influences. Our little Primer, with its selections from the Bible and the hymns in the native language, was at once their Bible and Hymn Book, and was constantly used for reading and singing. I could hardly believe my own eyes and ears, as week after week I observed them in earnest acts of devotion. I have often stopped, and found myself singing the bass to their sweet hymns of praise. Their voices all blended finely in the air, or soprano. You must know the change, as we did, from their groveling talk and heathen songs to these Christian exercises, to understand fully, and enjoy the contrast. I have often asked myself, Can it be that these are realities? Their continuance, and increase, constrain us to say, Verily it must be of God; and we will bless his name and sing his praise.

Our Sabbath congregation enlarged to over a hundred deeply interested hearers. The number at our evening prayer-meetings reached to fifty, and

the large island was feeling the blessed influence. For, besides my own weekly visits, some of these new converts would go there, by twos and threes, and hold meetings at different places on the Sabbath, as they could gather little congregations; also teaching such as cared to learn, to read and sing.

*Opposition—Christian Conduct of One Captain.*

But the King and higher chiefs were not slow to see that their craft was in danger, and they resorted to various low expedients to hinder the work. In this, in September, they had the efficient co-operation of one of our floating scourges, a whaleship. \* \* You can readily see that our religious ones must have had a severe test. But those who had expressed a hope, and come out decidedly, all ran well. They were much interested and encouraged by Capt. Bates, (spoken of in a previous letter—*ED.*), who spent most of his time with us, day and night. He was very kind in aiding the boys and others in getting some clothing for themselves. But for him and two worthy German captains, who were here in January, I hardly know what they would have done for clothing.

*A Time of Darkness—Falling Away.*

During the week of prayer in January, our bright prospects were again brought into deep darkness. In the course of that week, we found that several of our church members had fallen into the great sin of the Pacific, and were obliged, of course, to displace them at once from the church. The way the evil came out was singularly providential and instructive, showing, as we felt, remarkable answers to prayer. A young man of much promise came to me, after one of our interesting prayer-meetings, and confessed his sin, with weeping. His friends only learned of it by his weeping on his way home, and one of our oldest church members talked to

him sharply for reporting to me first; saying if he had told him, they would have hushed it all up. That same evening another lad came to me, saying he too had fallen, and was a Judas. Before the Sabbath we had a church meeting, and three were set aside from the church. In the action of the church upon their cases, the course of that older church member was such that I feared he was guilty, as they were. My suspicions were so strong that I spoke to him Sabbath morning, as though I knew all about it, and he acknowledged that it was as I feared. This of course kept him from the communion table. The church took prompt action at our next meeting; but his conscience was at work, and he was constrained to confess other and still greater sins, implicating still another church member! I feared, for awhile, that we might have to disband the whole church; and I assured them that if this were necessary, I should wipe all out and start anew. But we seemed now to have reached the bottom of this foul ulcer; at least, we have had but one case since.

You can judge something of our grief and disappointment at this result of our week for prayer. Yet we could not but feel that a great blessing might be in it, in the purifying of the church, though there was not the result, in the conversion of souls, for which we had hoped. And not only was it for the purifying of the church, but it gave the members an opportunity to learn the important lesson of church discipline, which may be a great blessing to them in their present condition, with no missionary teacher.

*Recovery.*

We all found great occasion for thankfulness in the fact, that the signs of repentance were such as to make it seem justifiable, indeed duty, to restore all to their former church standing. It greatly humbled them to find that they were so weak, and led to circumspection and watchfulness, and to far less self-



confidence than formerly. It led them also to see, as perhaps nothing else could, the great care that should be exercised in receiving church members; and I could not but regard it as one of the almost necessary, or at least very natural, cases of falling away, attendant upon the early stage of the work among a people so sunken and degraded as are these poor, benighted islanders.

Let me say that none of the guilty abandoned our prayer-meetings or Sabbath services. Though that older member came near making a fatal plunge, the blessing of God attending the means used for his restoration, brought him back, seemingly, the most penitent of them all.

Our prayer-meetings have been well sustained, and attended, through fair and foul weather, as I have never known to be the case in a church in Christian lands. If a member was absent, ill health was supposed to be the cause; and I have often been exceedingly edified by their remarks and their prayers. From our present standpoint, I am constrained to feel, that a most precious work of grace has been wrought among this people. Many of the converts have been out on the Sabbath to hold meetings upon the large Island, and sometimes have had a larger number of hearers than I had at the station. Our Sabbath school we were able to arrange into several classes, placing the more intelligent members of the church as teachers. A Saturday evening prayer-meeting has been sustained among themselves, by the church members, thus preparing them the better to carry on their usual routine of religious meetings. In short, we have tried to do the best we could to prepare them to be left alone, in case no one comes to supply our places.

#### *More Additions to the Church—Interesting Deaths.*

On the 7th of September, Mr. Snow added a few pages to his letter, dated at Ebon, his

new home, to which the Morning Star had taken him, after his return from the mission meeting on Ponape. The vessel was to leave for the Sandwich Islands the next day, September 8. He writes:

The first Sabbath we were at Kusaie, on our return from Ponape, we received three to church fellowship, and I baptized an infant child of one of them. One was a very old lady, all of whose children are now members of the church. She and the family seemed very happy. One of them, who was for a long time a domestic in our house, died during the year, leaving good evidence of a renewed heart. It was the nearest to a family bereavement of anything we have experienced since the death of Opunui. His last act, before reason left him, was to teach his aged mother the Lord's prayer. On the night of his death, the family friends came together, and instead of spending the night in heathenish ceremonies, they spent most of it in singing our Christian hymns. A brother and a brother-in-law of his, date their conversion from that night, saying they then chose the Christian's God for their God.

The sickness and death of one other young man who has been taken from the church, was an occasion of much interest. I always felt richly repaid during my visits to his sick bed, and returned to my home with a sweet flow of religious joy. On one occasion he said to his mother, who was watching with him, "Mother, do you see that beautiful place, there?" "No, I see nothing," said she. "O look," he said, "it is the most beautiful place I ever saw;" adding other remarks, much as if he had caught a glimpse of the heavenly city. At another time he said, "Mother, do you hear that singing?" "I hear nothing," she replied. "O, I do," he said. "It is the sweetest music ever heard. Hear it, mother." As though the songs of the angels had already burst upon his ear.

We buried him Sabbath afternoon, and sang his favorite hymn at his grave;



a translation of—"Awake, my soul, to joyful lays." I felt that it would not take many such examples to complete the "hundred fold in this present time."

Mr. Snow expresses his earnest desire that the good work may go on in the field thus left by him, and which he hopes to visit again when the Morning Star makes her next trip. He states that before he left, the feelings of the king and several of the chiefs towards the Christians seemed softened, and adds, "Their last request was that we would return to them again." One young man from the church, and his wife, accompanied Mr. and Mrs. Snow to Ebon, as domestics. The young man was one of much promise, had aided him in translating the Gospel of John, was still to aid him in revising Matthew and in making further translations; and it was hoped would, after thus residing for a time with Mr. Snow, be prepared for usefulness among his own people. Another was to go to Honolulu, in the hope of obtaining some education there, that he also might return and do the more good upon Kusaie.

#### E B O N .

#### LETTERS FROM MR. DOANE.

##### *Encouragements.*

THE first of the letters received from Mr. Doane was written in October and November, 1861. Since the Morning Star left in June, he had been prosecuting his work with very considerable encouragement, having two services on the Sabbath, at different places, besides a Sabbath school at noon, with about sixty pupils, and a prayer-meeting in the evening, at his own house, with the room often crowded. Of these services, and of others engaged in by his Hawaiian helper, he writes :

This evening meeting has often been one of deep interest. Prayers have been offered here, from native hearts, which I am sure no *human mind* could have dictated. There were elements of fervency, a contrition for sin and love for Christ, and a praying for the lost, which plainly indicated that those hearts were being guided into all truth by the blessed Spirit.

These have been a portion of my own Sabbath days' toils. Aea, faithful brother, has taken his canoe, assisted by

some natives, and gone *always* to two important islets on the reef, sometimes to three, teaching and preaching as he could. He has not been able to do all he could have wished, but his labors, often severe, have not been in vain. His success has been mainly in his school. The children have all taken a lively interest in learning to read. There are some very pleasing cases.

Mr. Doane proceeds to speak of labors during the week, specially in schools. About fifty persons had learned to read, with more or less fluency, in such portions of Scripture as they had printed; and as many others were making progress, and could read in the primer. He had commenced boarding five or six "bright fellows, from other islets, who really love their books." A second native building, for meeting-house and boys' school-house, had been erected, fourteen by twenty-four feet. Something had been done with the little press, but the demands of the schools could not be met. 6,176 pages, of the last three chapters of Matthew, with questions, had been printed since the Morning Star left in June. 2,050 pages, of the first seven chapters of the same book, were in print before. In translating, Matthew, John, and a part of Luke, were finished. Mr. Doane was doing something also on a Primary Geography, and Aea something on a Mental Arithmetic.

##### *Religious Interest.*

The Lord was blessing the labors of his servants. On Sabbath evening, November 13, they had a very interesting occasion, when several spoke, professing love to the Saviour. Another meeting was appointed for Monday evening, and Mr. Doane writes :

On closing this meeting, we appointed Wednesday as a day of fasting and prayer. I wanted to impress these young converts with a sense of the sacredness of their position, and especially to engage the prayers of all those who we feel are Christ's, in behalf of the chiefs, and the adult population of the island. The day was, I trust, a blessed one. In the morning, the room of my house was crowded with youth, mainly, from our school and other parts of this islet. We explained the nature

of a day of fasting and prayer; and as we closed the morning services, many went to their homes to pray—some to the sea-shore, and some to the woods. Little groups scattered themselves, here and there, all praying for themselves and for the adult population. In the afternoon we had another meeting, and another in the evening. At its close, I told the youth what they had done, and then asked them what their purposes were,—how long they were going to love Christ. All said, Forever. I asked who would, like Peter, deny their Lord, or Heavenly Chief? All said, Not I; Not I. I charged them to trust only in the Lord, and then they would be safe; and thus we closed the meeting.

To myself, that was a high day. How great the change within less than four years! The Lord has enabled us to enroll the names of thirty-one individuals who *profess* to love Jesus. One of these we have admitted to the communion, at our Lord's table, and there are quite a number who are giving us, perhaps, all the evidence we can expect, of a change of heart. They do seem to love the Saviour. Their prayers indicate this. Their desire to be taught the Bible, their attendance on meetings, with fixed attention, and their whole daily walk, are compelling even our heathen chiefs to say, The love of these converts to Jesus has wrought a very great change in their characters. Of none do I hear any thing said implicating them in wicked acts. All these evidences are what we see in quite a number, and they make us feel that we should admit them also, to the number of those who commune; and of all whom we may term inquirers, we could say much to their praise. Very far are they from being the wild, rude, wicked, thieving set they were three years and ten months since. They have eschewed tobacco-smoking, and may with much propriety be said to speak the truth in righteousness. They visit our house and are very respectful. Hardly a pin,

at least nothing of special importance will be taken from the floor, without permission. Many that live about us are heard to be much in prayer, and they make almost every private place a closet. Our hearts at times are full, even to weeping, for joy; and we often feel like singing,

“Wake, Isles of the South! your redemption is near,

No longer repose in the borders of gloom;  
The strength of his chosen in love will appear,  
And light shall arise on the verge of the tomb.”

Indeed we do sing this, as if it were a positive reality with us. Often do the words of our Saviour, as he heard the report of the seventy, rise to our lips: “I beheld Satan, as lightning, fall from heaven.”

#### *Opposition to be Expected.*

But notwithstanding what we are now permitted to see, we feel that the great battle has not by any means been fought here yet. Satan will not let his kingdom be wrested from him without a greater struggle than he has yet made. I believe our chiefs have let us go on without doing more than they have in opposition,—though at times I have felt they could hardly do more,—because the work has not reached the *adult population*. When there shall be a move among these dry bones, unless by the grace of God our leading chiefs shall be first subdued, we shall see many such scenes as we witnessed last winter, many sealing their love to Jesus with their blood.

But I need not, will not dwell on this dark side of the picture. The Lord God is omnipotent. He can create and preserve, and in him will we trust. Not one shall be hurt without his permission. To him will we commit this blessed work. He has already been more to us than our fears. From the day of our landing here to this present hour, he has permitted us to see, I had almost said, much more than we ever expected to see in this dark land. At least, he has

let us see that he is all powerful; and we will take fresh courage and toil on, believing that the Marshall Islands are yet to be a part of that glorious kingdom which he is rearing for his well beloved Son, in the isles of the Pacific.

On the 3d of August, 1862, Mr. Doane wrote from Ponape, in behalf of the mission, then holding its meeting there, presenting reasons against withdrawing American missionaries from that island, and leaving it to Hawaiian laborers only. From this communication the following portion is given here, as it presents a view of

### *The Work Accomplished at Ponape.*

But another reason we would urge is, the missionary work already done on this island. A part of this we can state quite definitely. Two churches have been organized, one numbering six, the other fifteen souls, one of whom is now, we believe, in heaven. And these little churches have a mind to work. At the Ronkiti station, a meeting-house is now being erected, which is, to a large extent, the work of these churches. And it is a building of no ordinary character. Its dimensions are 40 by 60 feet; its timbers are solid; its height, from floor to ridge beam, is 36 feet; and the whole is braced and interbraced with graceful Gothic arches. The building will seat one thousand hearers. This work, as we have said, has been done mainly by these two churches, and their "bishop." The high chief has taken so much interest in the building, as to subscribe what would amount to ten or fifteen dollars. The little churches have also given at the monthly concerts, during the past year and a half, some twenty-one dollars in money.

Our brother missionary has erected, and about finished, a good dwelling-house. This he has done at various times during his residence here, and at his own expense.

There has been a good work done also in translating and printing. The Gospels of Mark and John have been

translated, and John's Gospel has just come from the Sandwich Islands, printed. Some hymn books and reading books have also been issued. The whole number of pages printed will number 40,000. The number of readers, though small, is increasing. The foreign population is being more or less affected. One Malay man is now a member of the church, and an active man, soon to be employed as a helper; and other foreigners are, we have reason to believe, reformed men.

Such is the actual work done on this island. But to this must be added that general influence which ever goes out from a station, affecting more or less the whole population. Over the greater part of the island the teaching and influence of the missionaries have been felt. For a short period, one resided on the north side of the island; another, for years, on the east; while our brother Sturges has been dwelling here, on the west side. Thus a very large part of the population has been reached, so that we can say, Intellectually the Ponapeians know God. We question much whether an adult can be found, who, if the question were put to him, What is it to love God? would not answer correctly. They know that there is but one true God, and that he has said, Thou shalt have no other gods before me; Remember the Sabbath day to keep it holy; and Thou shalt not steal.

There are a number of communities here where the Sabbath is now quite well observed; and many natives can sing in their own tongue, "There is a happy land," and other sacred hymns.

### *Absence—A Sore Disappointment.*

After leaving Ponape, Mr. Doane wrote, on board the Morning Star, August 19, 1862, giving account of his absence from Ebon, and of the very grievous disappointment to which he had been subjected. Having heard, late in 1861, of the dangerous illness of his wife at Honolulu, where he was requested to join her as soon as possible, he prepared to go in the vessel which had brought his let-



ters,—the Liholiho, Captain Bush. The captain assured him that he should return from a short western trip on which he was bound by the 20th of February, on his way back to Honolulu. Mr. Doane, therefore, at once packed up and put on board nearly all his furniture, leaving his books to be packed by Aea, and went with Capt. Bush to Ponape, to visit his old field, where he arrived, December 18, 1861. There he thought it best to remain, with Mr. Sturges, while the vessel should be absent at the West, which he was assured would not be more than four or five weeks. But the time passed, and nothing was seen of the Liholiho. In anxious suspense he waited until the arrival of the Morning Star in July last, and then learned that Mrs. Doane had been already, for more than five months, beyond the reach of earthly aid or converse.

### *Aea's Success.*

After returning to Ebon, Mr. Doane decided to remain there for another year, with Mr. Snow,—who had removed to that island,—leaving his motherless children to be still cared for in kind families at the Sandwich Islands. In a brief letter, dated September 8, 1862, he speaks of his joy in finding that the pleasant state of things which he left had continued during his absence. Aea had continued his teaching quite successfully, and nearly all the youth—at least 150—were in the schools. Soon after his return there was an examination of the schools, with prayer, singing, &c., making “a high day” for the people, which they appeared to enjoy greatly. There were present, besides spectators, 86 readers in the first class, and 47 in the second, 37 writers, 25 in a class in Geography, and 27 in Arithmetic, who seemed to understand very well the four simple rules. “The writing showed progress and the reading was well.”

There were eight or ten persons at Ebon who would probably be soon received to church fellowship. Some adults, and among them two of the highest chiefs, were becoming quite good readers, and the missionary could see that “a very decidedly mellowing influence was being felt by that once cruel, savage people.” Mr. Doane wishes to correct a wrong impression made by a remark of his published some time since, that there were, in his little printing office, many faithful type-setters. He meant, not that these were type-setters *for him*, but youth who loved to set up simple words for themselves, thus learning the letters and learning to read.

### APA I A N G .

MR. BINGHAM wrote on board the Morning Star, returning from the meeting of the mission, September 20. He had not much to add to his former letter, published in the February Herald. He rejoiced to welcome to Micronesia, with the Morning Star, July 2, two new Hawaiian missionaries, Kapali and Aumai, with their wives. One of the two baptized persons at Apaiang, who had fallen away, exhibited signs of penitence, after the arrival of the vessel, and in part at least through the happy influence of Capt. Gelett. The king continued to be friendly, and rarely failed to be present at public worship and the Sabbath school, of which he and his wife were sometimes the only members. The “Star of Peace” (which is not a deck boat, as it was erroneously said to be, in the Annual Report for 1861,) had been to Tarawa and back six times within the year. During the “armed arbitration” of the king of Apaiang at Tarawa, the people of Apaiang committed sad depredations upon the papai, cocoa and pandanus nuts of their Tarawan neighbors, occasioning serious scarcity of food. The expedition took much time and attention, and was far from increasing an interest in spiritual things, either at Apaiang or Tarawa, and the Hawaiian laborers on the latter island have had little encouragement.

In a postscript, Mr. Bingham states that he reached his home again, September 22, and found that an outrage was committed during his absence, on the premises of his helper Kanoa, by an armed mob, attempting to murder a Tarawan. They dispersed at the order of the king without effecting their object. “At present,” Mr. Bingham says, “there is no intercourse between the natives of the two islands, though the missionaries are allowed to pass in safety.” An influenza was prevailing at Apaiang, of which about fifty persons had died. On account of feeble health, Kanoa returned in the Morning Star, with his family, on a visit to the Sandwich Islands.

### Sandwich Islands.

#### KOHALA, HAWAII.

LETTER FROM MR. BOND, NOVEMBER 6, 1862.

MR. BOND had recently returned from the annual meeting of the Association of Hawaii, which was held at Mr. Paris's station. All the brethren on the Island were present excepting Mr. Lyons, and the meeting was a



very pleasant one. Mr. O. H. Gulick, one of the sons of the mission, was ordained. This was done at an earlier day than had been expected, in view of the wants of the church at Kau, with which he is to labor. Mr. Bond sees, as yet, no very hopeful prospect in connection with efforts to secure a native ministry for the churches, and does not present a cheering view of the moral and religious aspect of the Islands generally. Others would write, doubtless, in a somewhat different strain, but it is well for the supporters of missions to see the darker as well as the brighter side. He says :

The reports presented, (at the meeting of the association,) had each and all the same sombre complexion. It is a season of rebuke with us at the present time. Our churches are in the slough of sin. Coldness and stupidity abound, as to spiritual things,—zeal and devotion, as to iniquity. The “peace” is the slumber of spiritual death; and it is painful to know that on all sides, and to the farthest extremities of the Islands, this aspect of affairs is universally mourned. A brother on Oahu, who has greatly blamed me for the character of my annual reports of late, is now weighed down, as his letters tell me, with great sorrow at the desertion of his people, and at their plunging headlong, and in large numbers, into sin. On this Island, the form of excess more ordinarily seen is that of making and drinking intoxicating liquors. They are usually made by fermenting saccharine products, or, as in a few cases, by secret distillation. Two illicit distilleries, simple and compact, are said, on good authority, to be still in use in the district adjoining this,—Hamahua,—where a fiery rum is obtained by the neighboring natives, in considerable quantities; enough to have earned, for a long time past, the name of “Drunken District” for that locality. One distilling apparatus belongs to a foreign justice, appointed by Government, and one to an elder (sub-pastor) in the Hamahua church. As to the prevalence of this devotion to intoxicating drinks, it is, to a greater or less extent, running like

fire through every district on the Island, save our own. I speak of this exception with devout gratitude to God. He has given us a district justice and a circuit judge—the latter a foreigner—rare and faithful men in the discharge of their several duties, and thus this destructive evil is kept from making any headway among our people; while in all the other districts, evil-minded foreigners are in some way or other so connected with the authorities, that convictions cannot be had under the law, and thus the evil is under no legal restraint.

We never more seriously needed the Spirit of God among us. And unless he shall vouchsafe to make this, our extremity, his opportunity, to all appearance, wide-spread ruin must come upon the cause of truth as involved in the well-being of these churches. Yet how little can we fathom his plans and purposes! I have seen repeatedly, within the past twenty years, seasons when the enemy appeared about to triumph, and the wild boar of the wilderness about to trample under foot the inheritance of truth among us. But, although hope has thus, in repeated instances, as we have felt, been well nigh extinguished in despair, God has never forsaken his cause and people. And, praised be his great name, although he may discipline us now, and humble us in the dust, by his providences so sore and so untoward, yet he will never give his heritage to reproach, will never suffer the gates of hell to prevail against his church.

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### Apostorian Mission.

#### O R O O M I A H.

LETTERS FROM MR. PERKINS, NOVEMBER 17, AND DECEMBER 26, 1862.

ONCE more in the field in which so much of his life has been passed, and where his Christian desires and affections have so much centered, it will be seen that Mr. Perkins finds much to awaken grateful joy. His statements as to the apparent condition and prospects of the work there, his own health,

and other topics, will be read with special interest by many who became acquainted with him during his protracted visit to his native land.

Right glad I am to be able to report myself once more at my post in this field. I reached Oroomiah on the 15th instant, after a journey of a month and two days from Trebizond; rendered a little longer than usual, as you are aware, by my taking the circuitous route via Bitlis, to visit the missionaries at that station. My stages have been long and wearisome, to provide for my halts on the way. The weather, however, has been fine and the roads dry, till the last. In all these things the Lord has greatly smiled on my solitary return. I was met, several miles from Oroomiah, by the brethren of the mission and a throng of Nestorian friends, with affecting demonstrations of joy at my arrival, which I would gladly have avoided.

I find the brethren and sisters of the mission in good health, (with the exception of Dr. Young, who is quite poorly,) and all earnestly engaged in their delightful work. My first Sabbath at Oroomiah (yesterday) was to me a season of almost delirious enjoyment, in the midst of dear missionary associates, and listening to the preaching of the gospel, and to fervent prayers, from able and devoted Nestorian preachers, and sweet hymns from Nestorian choirs. Such seasons are to me *ONLY on this side of heaven*. Wearied as I was from my long and arduous journey, I preferred to yield myself up passively as a listener, for one Sabbath, rather than preach myself.

#### *The Work—The Russians—Van.*

I see nothing to discourage us in our work, but on the contrary, tokens of marked and gratifying progress during my absence. I can of course speak only in a general way on this subject till I have had time to look about.

The coming of the Russians is still

future. To my certain knowledge, rumor has reported them as coming for twenty-nine years. When they will actually come, if ever, is with the Lord. Of this, however, I am sure, that he will not bring into the field any such influences till they shall more effectually advance his cause here than any thing else.

I passed a Sabbath at Van, with Avidas, the good solitary Protestant there. This visit only strengthened my previous impressions of the unspeakable importance of your sending missionaries to that commanding post, with the least practicable delay, both in regard to that particular region and the whole Armenian field.

I passed a night at Salmas, where we have four helpers, one in the city and three in as many villages; and another night at Gavalan, which is also an out-station. Our able Nestorian laborers at these places are faithfully at work, and with good prospects of success.

#### *Health—The Conflict in the United States.*

My health has continued good during my long journey, and will not, I trust, be likely to suffer under these bright and pure skies, and on the luxuries of these delicious fruits—so plenty as to be almost without price—to which I have so long been accustomed. Though far separated from the living members of my family, and standing near the graves of my six dear children gone before, I regard it as an unspeakable privilege again to reach my field, on the verge of three-score years. The blessed Saviour has been faithful to his promise—"Lo I am with you alway," and here would I rear a new Ebenezer to his praise.

May the churches not be so engrossed with the mighty and sublime *home problem* which they are now, in the providence of God, called to solve,—that of giving freedom to millions of the oppressed,—as to forget us and our work;

but continue to help us with their fervent prayers as well as their contributions. We look, of course, with intense interest for intelligence from home, somewhat in proportion to the distance that separates us, yet with less anxiety as to the final result of this great struggle, assured that God's hand has been in it from the beginning—that it is indeed his chosen method of removing from our land one of the foulest abominations that ever scourged and cursed the world.

In a second letter, dated December 26, after speaking of the entire safety, and the degree of health and strength, which he had experienced in all his journeyings, during his absence from Persia, Mr. Perkins writes :

I now find myself back in my field, in the thirtieth year of my missionary life, a monument of God's mercy and goodness to so unprofitable a servant, and with a heart overflowing with gratitude, would lay myself anew on the altar of consecration.

#### *State and Prospects of the Mission— Benevolence.*

I see everywhere around me marks of advance in the good work during my absence, though more in its general progress than in the inner work of the Spirit. We must of course be anxious that the tree strike its roots downward, as fast as it lifts its trunk upward and spreads its branches abroad, that it may be able to stand. I see little to regret in any forward measures of the mission. The crippling of our means has necessarily resulted in the stifling of many mission schools, which, during years of patient toil, we had carefully nursed into being, as *oases* in the desert; or if not conspicuous as such, at least as precious rills, silent in their course, but noiselessly skirting their margins with fringes of living green. We must beware how we too summarily smother so effective an instrumentality.

The outburst of benevolent effort here, last year, was too sudden and

excessive to last in the same measure. A great point was gained by it; as it will doubtless, from the elevation thus reached, be practicable to keep the converts up to giving according to their ability, which is the gospel standard. It would of course be a mistake to roll the burden of planting and sustaining the gospel among their people wholly upon them, as the immediate use of that noble, impulsive leap, which, prompted doubtless by the Spirit of God, carried them beyond their ability, as a rule. We should thus only dishearten them, and blast the first budding of the plant of benevolence which ought to be carefully and wisely nursed.

The civil oppressions of the Nestorians, the threatened interference from Russia, (of which little is now said,) and the poverty of the people, are things so little under our control, that we may well be excused from giving them the first place in our thoughts, and aim directly and chiefly at the evangelization and salvation of those about us; trusting that the Lord will take care of their other interests—for which we are not responsible—in his own best time and way.

#### *Labors—Seminaries—Bible Reading.*

I am engaged, some hours each day, in assisting Mr. Cochran in the seminary, and am re-commencing the superintendence of the press, besides preaching on the Sabbath and more or less during the week. All these labors I find very delightful, and *full* occupation is a relief in my solitude. In regard to the seminary, I may say that I have never known so promising a body of young men in it as its present members, numbering almost fifty. The female seminary is also in successful operation, with about forty pupils.

We are now commencing the system of *Bible reading* in several places, which has accomplished so much good among the poor of London and elsewhere. It is an admirable method of reaching the



lower strata of society in missionary fields—not always an easy problem; and in our field it will call into action ample female agency, which is peculiarly fitted for the work, and at a very small cost.

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A LETTER from Mr. Shedd, of December 29, indicates that the native helpers in various districts of the mountain field are generally laboring faithfully, and with more or less encouragement. In Amadia, it is hoped there has been gathered a nucleus for a small church. It is proposed to administer the Lord's supper there in the spring. The helpers for the districts of Bass and Jelu were constrained to leave for a time, but having secured letters from Mr. Rassam, the British consul, returned in the autumn. They were arrested by the Malik of the largest village of Jelu, probably in the hope of securing a present. Failing in this, the Malik sent to Mar Shimon, inquiring what should be done with the teachers. He replied that they must be driven out, "but not till spring;" a delay which Deacon Isaac considers as an evasion, to satisfy bigoted advisers, while he avoids persecuting the helpers. In Gawar, the factitious interest of those who once expected some great temporal good from the missionaries has died away, but the advance is "in the growth of truer views, and a broader and more patient type of piety among the little company of believers."

Turning to the plain, Mr. Shedd says there has been nothing of special interest during the month. The work in the villages is quietly progressing, and the condition of the people seems favorable for religious impressions. "The Russian game is played out."

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### Mission to Eastern Turkey.

#### KHARPOOT.

LETTER FROM MR. BARNUM, DECEMBER 27, 1862.

THE city, and especially the Kuzzelbash Chief mentioned in this letter, will be remembered by many readers, who will be glad to see them again referred to. By no means all can now be said which the missionary would be glad to communicate, and the reader to see; yet what is said, of places and persons, is sufficient to show that there is encouragement to labor and to pray, in the hope that

ere long, if suitable effort shall be made, and light shall be given to those so benighted, many will be found turning to the Lord. Others will sympathize with the sadness of the missionary as he writes: "We have no one to send," and again, "I hope we may be able, before long, to do something for this poor, uncivilized race."

#### *Chemishgezek Visited.*

It is a long time since any thing has been written to you concerning Chemishgezek. This is a small city, of eight or ten thousand inhabitants, and about thirty-five or forty miles north-west from Kharpoot. It is one of the most difficult and discouraging portions of our whole field. Surrounded by Koords, even the Christian population have acquired a good deal of the rough, Koordish nature. We have visited the place several times, but have never been able to gain a fair entrance. Our Hadji Hagop has recently returned from a visit of more than two weeks—a visit of much interest, the details of which it is unnecessary to give. He reports the aspect of things as much changed for the better. A member of this church lives in the place, but he has been persecuted, despised, and almost trodden under foot. Still he has continued to bear witness to the truth, and although, being a Protestant, he has very little influence, his life and conversation have at least helped to subdue opposition.

Hagop was visited but little during the day, but under the cover of darkness the people came quite freely, and the number of such callers increased to the end of his visit. He sold several Bibles and Testaments,—all he had with him. Every evening, often until near midnight, the time was spent in searching the Scriptures and in friendly discussion, all appearing desirous to know the truth. During the day, Hagop visited the market and the shops freely, and was everywhere treated with respect. His visit, however, produced a good deal of commotion. The Armenian ecclesiastics are always on the



alert to oppose the entrance of the truth; but we hope that an entrance has now been secured to Chemishgezek. We had no intention of sending a helper there the present season, but our brother made so favorable report, that we at once decided to send a member of the theological school, to spend the winter vacation. Of course we do not know the designs of Providence, yet we trust that a wide door and effectual is now opened in that wicked place, and that we may hereafter be able to occupy it as a permanent out-station.

#### *Ali Gako and his Tribe.*

Some years ago, several letters appeared in the Herald, in regard to a tribe of "Protestant Koords," and Ali Gako, their chief. They belong to the class of Koords called "Kuzzelbash," and live about ten or twelve miles from Chemishgezek. We have been unable to do any thing directly for these poor people, but at my suggestion, Hadji Hagop made them a brief visit during his recent tour. He was received by Ali Gako with great cordiality and honor. A sheep was roasted whole for him, and the chief spent a good deal of time with our brother, in talking upon spiritual themes. He and his people still call themselves Protestants, and he says that he is trying to lead the life of an honest man. He also says that he prays regularly to the Saviour, and tries to instruct his people in the truth. But alas! poor man, very little does he know, as yet; for we have no one to send, who could instruct them even in the fundamental principles of the Gospel. They have learned a few important truths, and there they must rest till some one, himself taught in the Scriptures, shall go and teach them. They are Koords, and surrounded wholly by Koords, all wild, and semi-barbarians. The whole region is in rebellion against the Government. The only government which they acknowledge is their own, which is a kind of feudal system. There

are tribes and clans, each with its chief, and these are much at war with one another. They till the ground, and plunder all they can, on every side. So far as I can learn, the tribe of Ali Gako strive to live in peace with their neighbors, and if theft and robbery are practiced, it is upon individual responsibility, and not with the acquiescence of the chief, as formerly.

#### *A Robber Inquiring.*

A few hours after Hadji Hagop's arrival at that place, a wild-looking Koord came, who talked a short time very earnestly, in Koordish, with the chief, when Ali told him to say what he had to say to his guest. The Koord then said: "I want to know how I can be saved. By profession I am a thief and a robber. That is my trade. I have no other way of supporting my family. I go away from home for a few days or weeks, plunder and kill, and bring home what I have gained, and when that is gone I go out again. I have killed a great many men. Now I want you to tell me how I can support my family in some honest way, become a good man, and save my soul. I have thought much on the subject, and to-day I heard that a Protestant had come, and I have come to you to see what you can tell me." This is the substance of what he had to say, but he was a man evidently very much in earnest, and at times almost or quite weeping. For several hours, until about midnight, they conversed upon the means at hand by which the Koord might secure a livelihood, and upon the way in which sinners may be reconciled to God.

This man is little better than a barbarian. He was a member of another tribe, but had joined that of Ali Gako, where he had heard something about spiritual religion. The struggle in his mind was great, for what could he, a poor, unenlightened Koord, know about doing right, regardless of consequences, and trusting in God? Our brother pa-

tiently explained to him the duty of seeking first the kingdom of heaven, with the assurance that all needful things would be added thereto, but he was afraid to trust God so far. And what wonder? Are we not often as unbelieving, in our way, as was he?

Early in the morning he came again, but his mind was not fully made up, and we do not know the result. He was "almost persuaded," and promised to consider the matter carefully, but the issue is with God. We can only pray that He will lead this poor man to see the enormity of his sins, and to cast

himself upon Christ for Salvation. I hope we may be able, before long, to do something for this poor, uncivilized race. Their motives may be, and doubtless are, not the highest, and this is true of all sinners.

I write in great haste, as the mail is about closing. Our work seems hopeful and encouraging. Miss Babcock is getting on finely with the Armenian. She has already held two or three meetings with the women, and would be glad to go out every afternoon to some of the surrounding villages, to tell them the story of the cross.

## PROCEEDINGS OF OTHER SOCIETIES.

### PROTESTANT EPISCOPAL BOARD.

THE Board of Missions of the Protestant Episcopal Church of the United States of America held its Ninth Triennial,—Twenty-seventh Annual Meeting,—at New York, in October last. The receipts of the Foreign Committee, for the previous year, were \$50,576.78, and the expenses something more than \$58,000. The balance against the treasury, on the 1st of October, was \$8,525.59. The Committee say:

The aggregate of receipts from contributions, for the year just closed, is less by \$8,264.21 than that of the previous year. It is proper however to mention, that during more than one-half of the financial year ending 1st October, 1861, the Board were receiving funds from all the States; whereas during no part of the year just closed has anything come from the Southern States, except the sum of \$751.37 contributed by several parishes in South Carolina, and remitted directly to Africa, China, and Greece; and the sum of \$500, sent from Richmond, Va., one-half to Bishop Payne and one-half to Bishop Boone. The receipts this year, from States loyal to the United States Government, fall short of those of last year from the same States, in the sum of \$1,478.46.

The Committee reduced their appropriations for the year to the lowest amount which would save the several missions from serious damage, hoping that their receipts would be sufficient not only to meet these appropriations, but also to

make up the deficiency reported to the Board at their last meeting. In this, however, they have been disappointed, and they are under the necessity of reporting their treasury largely overdrawn.

They appeal to the Board and to the Church for an increase of gifts to the work of extending the gospel through the world, and are led to hope that the impressive lessons of the times will loose men's grasp of earthly treasure, and constrain them to give more largely to the service of God.

The missions of the Board are in

*Greece*—1 missionary.

*Africa*—1 Bishop, 10 other missionaries, (3 foreign, 6 colonist and 1 native,) and 23 assistants, (4 foreign, 3 colonist and 16 native.) There are 357 communicants connected with the churches of this mission, and 107 boarding and 345 day scholars, in the schools.

*China*—1 Bishop, 4 foreign missionaries, 1 native deacon, and 1 native catechist, who is also a candidate for orders; 64 communicants, 40 boarding and 60 day pupils in schools.

*Japan*—2 missionaries, 1 missionary physician.

*Brazil*—1 missionary.

Respecting Africa the Report states:

The work in this portion of the field has been steadily and successfully pursued; and although the want of requisite means

has not allowed that *fullness* of effort which its best interests have demanded, still with such appropriation as the Committee have been able to make, it has been sustained in its principal and more important operations.

The church in Africa, within the limits of the missionary jurisdiction of Bishop Payne, has now attained to a measure of growth which, in the judgment of the Bishop and his Standing Committee, has made it advisable to organize the church in some form for more active and united effort in the work of propagating the gospel in that land. This has led to the establishment of a General Missionary Convocation, embracing the whole church within the limits above mentioned.

In regard to prospects in Japan, it is remarked:

The published letters of the Rev. Mr. Williams have set forth the peculiar difficulties which a mission to that country is obliged to encounter, and the formidable barriers which those in authority have there set up to prevent the introduction of Christianity. Edicts of things forbidden stand posted at the head of the streets; and first on the list is the "Sect of Christians." There is a head-man for each street, and he is obliged every year to present to the governor a paper signed by all the residents, men, women, and children, declaring as follows: "Hitherto we have not been of the sect of Christians." Every five heads of families are made spies on, and somewhat responsible for, all the members of the five families.

Another most effectual method is the offering of large rewards to all who will inform of those who become Christians. On the "Statute Boards" in front of the governor's house, the tariff of prices paid for the discovery of Christians is still publicly made known. These prices vary from *three to five or six* hundred dollars.

There are circumstances, however, the missionary writes, which modify in some measure the formidable character of these difficulties; were it otherwise, they, it would seem, would effectually shut out Christianity from that land. After enumerating the above-mentioned hindrances, with much more of detail than is here given, the missionary remarks:

"By what is said above, of having no strictly missionary work to report, I do not wish to convey the idea that missionaries in Japan are idle or have nothing to do. There is a preparatory work—the acquisition of the language and preparation of books—which must be done, and which will tax all the energies, time, and talents of the most gifted and most studious for many years. Nor would I give the impression that we are discouraged by the difficulties which meet us. For one,

I may be permitted to say, that they are neither so many nor so great as I anticipated before coming here. But if they were a hundred fold more and greater than they are, we have no right to be discouraged so long as we have the Bible in our hands, and can there learn that the heathen have been given to the Son of God for his inheritance, and the uttermost parts of the earth for his possession, and that to his church the promise has been made: 'The abundance of the sea shall be converted unto thee.' Instead of being cast down, we can only thank God for what he has already done for us, and take courage, believing that for the future he will do for us, and for his church, 'far more abundantly than we can ask or think.'"

#### PARIS EVANGELICAL MISSIONARY SOCIETY.

The following statements respecting the operations of this Society in South Africa, are given by a correspondent in the *News of the Churches*, for February.

Most of your readers know that the Paris Evangelical Missionary Society has been, in the hands of Providence, the means of rescuing from impending ruin, and restoring to a state of comparative prosperity, an important tribe of South Africa, the *Basutos*. The country inhabited by those natives is situated nearly in the latitude of Natal, to the west of that colony, from which it is separated by a high range of mountains. It is remarkably fertile, abundant rains visit it regularly in the summer, and in winter, owing to the elevation of the land, occasional falls of snow maintain the moisture of the soil. This, with the return of peace, brought on by the arrival of the missionaries, has enabled the Basutos to repair their fortunes, which the constant inroads of their enemies had so completely destroyed, that a part of the population had recourse to cannibalism to maintain their wretched existence. The Basuto land may now be considered as the granary of the Northern districts of the Cape Colony. Wheat, maize, and other staple produce, are now cultivated there on a very large scale; most of the fruit trees of Europe are also reared with success. The population is dense in comparison to that of other parts of South Africa. The country is generally studded with small hamlets.

The mass of the population are still heathen, and there, as in all Caffraria, superstition, and the crafty devices of diviners and other supporters of Paganism, often thwart the efforts of the missionaries. Much encouragement has, however, been granted to these good men. Ten stations, every one of which is to be considered as the centre of an important dis-



trict, have been founded in Basuto land. The preachers of the gospel are generally loved and esteemed. The New Testament, printed in the idiom of the country, has been extensively circulated, with a collection of hymns and other religious books. We are happy to be able to offer to our readers some of the recent accounts sent by the French missionaries to the parent society.

The pastor of Beershebah, the Rev. S. Rolland, preaches every Sunday to a congregation of about 500 adults, of whom 326 partake of the Lord's supper. The number of recent converts on probation, previous to their being baptized, amounts to 125. Schools have always been in a very flourishing state on that station.

At Thaba-Bossion, the residence of the paramount chief, the Rev. Mr. Yousse preaches the gospel to an audience varying between 350 and 400 hearers. The members of the church amount to 146. Among the new converts lately admitted, was a youth belonging to the despised race of the Bushmen. During a long time he listened with great attention to the preaching of the word, but found it very difficult to remember what he heard. This grieved him very much, and he once complained mournfully of it to a member of the church. "Thy heart," said his friend, "is like a pierced sack, which can keep nothing that is put into it. But the sack may be repaired: pray the Lord to do it by his Holy Spirit." From that moment the poor Bushman prayed with more courage and perseverance, and his requests have been heard. Not only has he been enabled to understand fully the plan of salvation, but he has even succeeded in learning to read the holy Scriptures, and he rejoices the heart of the missionary by his Christian conduct.

Mr. Mabilie, the missionary of Morijah, has the charge of a numerous flock, scattered over a very extensive district; 328 adults have been brought to the saving knowledge of Christ. The last report of that station contains a very edifying account of an aged member of the church. Mr. Mabilie having passed unexpectedly through the village in which she resided, was told that she was very ill, and not expected to live long. He at once went to see her. Hearing his voice, she opened her eyes, and begged her friends to turn her towards him. Peace was depicted on her face. Her countenance was that of a servant quietly awaiting the arrival of her Master. "Lemina," said the missionary, "do you know me?" "Yes, I know you; speak to me." "Whom are you expecting?" "The Lord Jesus." "Will he come soon?" "Yes; he is very near." "What has he done for you?" "He has taken away all my sins on himself, and carried them all away. Since I have given

myself to him, he has always guided and protected me. And now I shall soon be with him." Three days later a message brought to Mr. Mabilie the news of the death of Lemina. An instant before her departure, her brother-in-law, who is also a believer, inquired whether she had anything to express. "I have nothing new to say," was the ready answer; "Jesus is always for me the one who has carried away my sins; what will you have more? I am going; I do not fear death." Very soon after, she exclaimed, "Heaven opens before me, full of glory! There is heaven opened! I am entering into it!" These were her last words.

At Mekuatleng, where there is a congregation of 400 hearers and 130 communicants, the Rev. Mr. Daumas is preparing for baptism a considerable number of recent converts. Among the members of the church, a man named Matike once astounded the missionary by the recital of a most wonderful deliverance; he was traveling in a desert with his wife and a friend, and compelled to spend the night in a place infested with lions. After having passed through the agonies of the most cruel apprehensions, they began to hope that no evil would befall them, when a lion pounced upon them, seized the friend of Matike, and began to tear him. The woman uttering shrieks of distress, the animal crushed her head in its mouth and killed her. Poor Matike found himself under the corpse of his fellow-traveller, felt his blood trickle over his own body, and heard during a long time the monster gnawing upon him the mangled remains of its victim. Matike has lived many years after that escape, and he has endeavored to consecrate faithfully to the service of the Lord the life which had been so miraculously preserved. He died lately, and his last words to his friends were these:—"Remember what the Lord has brought you through, what he has done for me, and be faithful in his service!"

The Rev. Mr. Dyke, of *Hermion*, lately baptized sixteen adults. The attendance here is also excellent, being nearly 500 persons. The church members amount to 157, and their number will soon be increased, as no less than sixty-seven adults are in preparation for baptism. Among the persons lately received, is an aged woman, almost deaf and bent down by years. During many months she came regularly on foot to the station from a distance of eight miles, to attend public worship. She could hear but little of what was said by the missionary, but she appeared happy in sitting with Christians, and seeing them pray and read the word of God. As soon as the service was concluded, she made a daughter of hers sit by her side, and repeat slowly and distinctly to her the instructions which had

been delivered from the pulpit. One day, describing to Mr. Dyke the folly and wickedness of her former life, she ended by saying, "One mightier than I has overcome me. He, my conqueror, always young, always strong, has bound me to his service. I shall ever walk in his strength, for he is able to subdue my heart and to introduce me finally into glory."

If we were not obliged to restrain ourselves, much edifying and interesting information might be gleaned from the reports of the other stations, which, although less advanced than those we have mentioned, have all witnessed remarkable displays of the almighty grace of God.

The converted natives assist the missionaries in spreading the glad tidings of the gospel every Sunday; many of them visit some of the villages of the district to which they belong, and avail themselves of all the opportunities of doing good and diffusing light that they meet with. Some of them have become very efficient schoolmasters and deacons.

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(ENGLISH) GENERAL BAPTIST MISSIONARY SOCIETY.

THE last Report of this Society states that the income for the previous year was £4,541 11s. 9d; while the expenditures amounted to £4,918 6s. 8d. The missions of the Society are in India, where it reports 9 stations, 8 missionaries, 1 missionary printer, 10 female assistant missionaries, 16 native preachers, and 3 colporters. In regard to one of the methods in which effort is made for the good of the people, the Report quotes a letter from a missionary, as follows:

Much time and labor were expended in the early years of the mission on schools taught by heathen masters, but as the results were not satisfactory to the missionaries, they broke them up, and in 1836 entered on another course. They resolved to instruct the children of their converts, and to open asylums for the board and education of orphan and destitute children. The asylums at Cuttack were opened on the 3d of May, 1836, with only six boys and three girls; but very shortly after this the pressure of famine occasioned a considerable addition. The atrocities perpetrated by the Khonds in Goomsur and Boad were a few months later disclosed to the civilized world, and in 1837, seventeen rescued Meriahs, fourteen boys and three girls, the first rescued by the officers of the Bengal Government, were received into the schools. Some destitute children were received from the pilgrim hospitals of Cuttack and Pooree, so that the year after the establishment of the asylums, the number had increased beyond the power of the missionaries to

support them, and ten orphans were sent to the Church Mission School at Burdwan, then under the care of the Rev. J. Weitbrecht.

Ten years after the asylums were established here, it was reported that two hundred and thirty young persons had been boarded and educated; that fifty of the number had been baptized and added to the church; that sixteen males and twenty-seven girls had been married and settled from these institutions, all of them in the Christian community. \* \* \* \*

The statistics of the Girls' Asylum, during the last fourteen years, are as follows:—One hundred and forty have been trained in the school. This does not include those who have been in the school for only a short period. Fifty-one have been baptized from the school, and several who have been afterwards added to the church, received their first impressions here. Sixty-eight have been married from the school, and, with three painful exceptions, all have remained among the Christians. Fifty-six has been the average number in the school.

Respecting results and prospects of missionary work in India, it is said:

The conviction is strengthened year by year, that the actual amount of success in a country like India must not be measured simply by numerical additions to the mission churches. Many facts recorded in the present Report, clearly show that such a criterion would be most inadequate and unsatisfactory. What arithmetic can compute the information conveyed to multitudes of heathen minds, the impressions produced, the struggles excited, the doubts solved, the difficulties removed, or the resolutions formed, by God's blessing, upon the thousands of Scriptures and Tracts annually circulated at bazaars, markets and festivals,—carried thence to the distant homes of the people, and there read and pondered by themselves and their acquaintances? Is it possible for figures to express the widely-spread and lasting spiritual good effected by the incessant personal labors of your missionaries, and the twenty native evangelists and colporters God has given them, in preaching the gospel, discussing its truths with the heathen, and holding conversations with inquirers—conducted, as these Christ-like labors are, not only at the ordinary mission stations, but in all directions, even to the most remote parts of the province? When matter can fully grasp all the hidden processes of mind, when the lightning's flash can be bound with cords, when words can be weighed by the pound, and thoughts measured by the yard, then, and not before, may spiritual results be fully computed by figures of arithmetic.



## MISCELLANIES.

## A LETTER OF THANKS.

To the Editor of the *Missionary Herald* :

*Dear Sir*,—I wish to express to Christians in America, what has long been on my mind, viz., the gratitude I feel for the important part they have taken in fitting me for usefulness, and supporting me in my labors.

When young, and a laborer, it was so deeply impressed on my mind that God called me to preach the gospel, that I felt constrained to change labor for study; but being unknown, and without money, the Education Society took me up and carried me through my studies. When ready to preach, the American Board took me up, sent me out, and have to this day supported me.

Now I have long had the question on my mind, how I could best express to Christians contributing to these Societies my gratitude. At one time I thought I would write a letter, and leave it to be published after my death. But then, I know, many who have helped me will then be dead too. Many of them have already died. How it would rejoice my heart, could I tell the beloved Cornelius how grateful I feel for his counsels and his prayers; and that good, dignified old Father, Dr. Porter, who did so much for the Education Society, how I long to thank him for his help. He, also, died before I got into my work. Thanks to God, I was permitted to help bury him. Many others, too, are dead and gone. I can never, in this world, tell them how much I love them for their help, and how thankful I feel, every day of my life, that the Education Society was in existence so as to help me through my studies.

Some of those good people still live, and still support that Society, and I wish each one doing so would accept from me all the gratitude it is possible for language to express; and then remember that what is inexpressible I will, as long as I live, keep thinking over, keeping up in my

mind a constant revolution of thought, love and gratitude towards them. Neither does it matter if I have not known them, or received personally of their help. The Society has aided others, and they in turn will be brought into the ministry and missionary life.

Ever since God called me to his work, I have been living on the contributions of the church. I am thus a child of the church. In my life I have done little compared with what some do. Still it is a hundred-fold more than I had ever hoped to effect. Indeed, I suppose it has caused the angels in heaven to rejoice a hundred times, and is that a trifle? At first I felt ashamed to ask for, or use, the money of the Education Society, because I was a poor, unworthy, retired, unknown laborer. I had been brought up to labor, and thought that unfitted me. Now I see that labor in my early life,—being thus brought in contact with common things,—has been one of my most important qualifications for what God has called me to do. But for that, I should have been deprived of half my efficiency.

Now, my good sir, please let it be known, far and wide, wherever contributions to the Education Society and missionary cause are found, that there is at least one heart, though away down upon the back side of Africa, that is daily thanking God and all his co-workers, that he has been made a minister, and a missionary. I begin at the time when Rev. Calvin Durfee was teaching school in Montague, and one day asked me why I did not study for the ministry, thus putting the germ of a thought into my mind which was developed into a missionary; and I go all the way along, blessing the lamented Humphrey for encouraging words and help; not forgetting the good ladies who used to mend and make some of my clothes while in college; nor those who, from time to time, made me little but substantial presents. With gratitude



I often think of Mother Emery, at Andover, who furnished me with bed-clothes, when I could not beg, borrow, nor buy them otherwise. *Thanks, THANKS, THANKS*, to all who help poor students, and poor missionaries. I say it now, but I hope soon, in a brighter world, to come along with a little company of the redeemed from utter heathenism, who will join me; and if they do not acquire the English word, *thank*, they will say the same thing in the word, "bonga,"—"Gi ya bonga. Lonke si ya bonga,"—and you will all then understand and feel the full force of that.

Your much-obliged fellow-servant,

A. GROUT.

*Umvoti, South Africa.*

#### GOVERNMENT AND MISSION SCHOOLS IN INDIA.

##### *A False Step.*

The *Bombay Gazette*, in commenting on a speech of Sir Bartle Frere, Governor of Bombay, at an examination of the Poonah Free Church mission school, thus explains how the exclusion of the Bible from Government schools originated: "The false step, which to this day establishes the position of the Government in regard to its schools and the Bible, was in connection with the Poonah English school. At its establishment no specific regulations were enacted; and the first teacher, an able and good man, accustomed only to the home fashion of conducting schools, began in Poonah, as he would have done in Britain, to use the Bible as a school-book, as soon as his scholars were able to read it. He gave them, to use Sir Bartle Frere's words, 'instruction on those subjects which we Englishmen are most solicitous to teach our children from their earliest years, as being, of all others, the most important and momentous.' The natives of course looked upon this all as quite proper, and would doubtless have so regarded it to this day, had they not been taught otherwise by Government orders and interdicts. They considered it quite as proper that they should read the English Bible, as that Englishmen studying Sanscrit should read the Vedas. But the chaplain of that station, happening

one day to look into the school, and seeing the boys reading the Bible, was shocked at such a profanation of the holy book, as putting it into the hands of pagans! He immediately forwarded a strong remonstrance on the subject to the Government; and the result was, the issuing of a public order prohibiting the reading of the Bible in Government schools. This was distinctly holding up the Bible to the natives of Western India as a book under the ban of Government, and not to be tolerated in its educational institutions. Christianity was the only religion interdicted. Hindooism continued to be taught from the Vedas, in the Government Sanscrit school, for many years after. This order produced its legitimate effect upon the native mind. No one thereafter regarded the Government as in any sense neutral. All looked upon it as unequivocally opposed to their having anything to do with Christianity; and there was, indeed, throughout the districts, a strong impression among the people, that any one who should be guilty of reading the Bible would have no chance of employment under Government. Had not the authorities thus gone out of their way to prohibit it, the Bible would doubtless have been used as a regular school-book in all schools where the teacher was a Christian, or favorable to Christianity; and the probability is, that no objection would have been made by the natives."

##### *Comparative Value of Different Systems.*

On another point the article says: "Besides thus hinting at the grand principle of toleration, Sir Bartle Frere made some very sound and accurate observations on the comparative advantages and disadvantages of the Government and mission systems of education. In the former, he said, 'the scholars attained to greater perfection in certain branches of science.' In the latter, 'the influence was in some important respects superior to that which Government schools afforded.' 'They took in a wider range of study.' 'The result was a better disposition and moral character than the Government schools usually turned out.' He mentioned, also, the saying of a gentleman at the head

of a public department in Calcutta, that whenever he had a clerk who was more than usually attentive to his duties, and respectful in his manner, he was sure to find, somehow or other, that he came from 'Duff's schools.'

#### Comparative Economy.

The *Friend of India* presents statistics to show the comparative economy of the mission and the Government schools: "The following figures show at a glance, how many children are educated by the State, at a cost of 250,000*l.*, and how many by missions, at a cost to the State of only 16,500*l.* There are in all, thirty millions of children in India, who should be at school. Of these, missionaries educate 100,000 and the State only 127,513. These are the details. For missionaries—the Church Missionary Society sustains no less than 781 schools, taught by 12 European and 846 native teachers, and containing about 27,000 children. The London Missionary Society has 319 schools, with 589 native teachers, containing about 15,000 children. The Wesleyan Society sustains 53 schools and 100 teachers, having an attendance of about 3,000. The Free Church of Scotland numbers in its schools 9,132, and the Baptist mission 2,500: and if to all these are added schools connected with the Propagation Society, the Church of Scotland, the United-Presbyterian Mission, and the Irish Presbyterian Mission, we get about 100,000 children under Christian education. For the State—In Bengal, the number of colleges and schools is 281, and the average daily attendance of pupils is 14,498. In Madras there are 142 colleges and schools, and the average daily attendance is 8,593. In Bombay, including Sindh, there are 610 colleges and schools, and the average daily attendance is 25,187. In the Punjab, including Delhi, there are 156 colleges and schools, and the average daily attendance is 8,301; and in the North-west Provinces, 2,944 schools and colleges, with an average daily attendance of 68,689; making a total of 4,131 schools and colleges, with an average daily attendance of 125,268. Then, including Agra and some others, we have a grand total of 4,158 schools and colleges,

and 127,513 scholars. These figures are unanswerable. Let us have free trade in education. Let missionary schools have grants from the state in proportion to their numbers and standing."

#### DEATHS.

At Antioch, Northern Syria, Jan. 12, of inflammatory rheumatism, HARRIETTE SUTPHEN, eldest child of Homer B. and Mrs. Susan H. Morgan, of the American Board, aged six years.

At Erzroom, Turkey, Dec. 27, SUSIE ADAMS, daughter of Rev. George A. and Mrs. Mary H. Pollard, of the American Board, aged one year and one month.

### DONATIONS.

#### RECEIVED IN FEBRUARY.

##### MAINE.

Cumberland co. Aux. So. H. Packard, Tr.	
Portland, 2d par. (of wh. fr. W. W. Thomas to cons. ABRAHAM LINCOLN, President of the United States an H. M. 100;) 229 42	
Scarboro', Cong. ch. wh. with prev. dona. cons. WILLIAM JONES an H. M.	21 50—250 92
Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, m. c. 24.30; two friends, 5;	29 30
Phillips, L. Bailey,	6 00—35 30
Lincoln co. Aux. So.	
Bath, Winter st. cong. so.	582 15
Wiscasset, do.	33 00—615 15
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brownville, Cong. ch. m. c.	7 69
Hampden, Cong. ch. 8; a friend, 10;	18 00
Kenduskeag, Mrs. A. P. C. 3; Mrs. P. A. C. 5;	8 00
Old Town, Cong. ch.	11 28—44 97
York Conf. of Chs. Rev. G. W. Cressey, Tr.	
Eliot, Ch. and so.	30 00
Kennebunkport, Mrs. M. D. Lord, 5 00	
Norridgewock, Cong. ch. m. c.	10 00—45 00
	991 34
Andover, Cong. ch. 11; Fryeburg, cong. ch. and so. 26.60;	37 60
	1,028 94

Legacies.—Bath, Rev. J. W. Ellingwood, by A. R. Mitchell, Ex'r, 713 98	
Bucksport, Miss Lydia Buck, by Henry Darling, Ex'r, (prev. rec. 600;) 30 02—744 00	
	1,772 94

##### NEW HAMPSHIRE.

Grafton co. Aux. So.	
Bristol, Ch. and so.	20 00
Piermont, Cong. ch. and so.	29 00—49 00
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
A friend,	2 00
Bedford, B. Nicols,	25 00
Hollis, Cong. ch. and so.	40 00
Pelham, Cong. ch. 34.50; la. 31.60; 66 10	
Temple, Cong. ch. gent. 15.45; la. 8.45;	23 90
Nashua, Olive st. ch. and so. (of wh. to cons. Rev. GUSTAVUS D.	

PIKE an H. M. 50; Miss S. S. P. a thank offering, 5;)	233 00—390 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, A friend,	5 00
Concord, 1st cong. ch. and so. wh. cons. SHADRACH SEAVEY and Mrs. REBECCA A. DAVIS H. M. 220; East par. Rev. A. Manning, 10; cong. ch. 21,28; W. par. 15;	266 28
Epsom, Cong. ch. and so.	12 00—283 28
Rockingham co. Conf. of chs. F. Grant, Tr.	
Chester, E. J. Haseltine,	8 00
Hampton, Miss M. L. Dow, for Mrs. Snow, Micronesian m.	1 00
Raymond, Cong. ch. and so.	22 00—31 00
Stratford Conf. of chs. E. J. Lane, Tr.	
North Conway, Cong. so. and s. s. 6,94; R. M. C. 5; Rev. R. K. 4,06; Mrs. C. T. 2;	18 00
Sullivan co. Aux. So. N. W. Goddard, Tr.	
Lempster, 1st cong. ch.	10 00
	781 28
<i>Legacies.</i> —Lebanon, J. H. Kendrick and Abner Allen, Trustees of Mrs. Nancy Porter, afterwards Mrs. Jameson, 1,000; less tax, 50;	950 00
	1,731 28

## VERMONT.

Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Cong. ch. and so.	85 18
St. Johnsbury, Miss T. S. Cross- man, 10; 2d cong. ch. 69,64;	79 64—164 82
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, 1st Calv. cong. ch.	
157,13; m. c. 2,63;	159 76
Milton, E. Herrick,	10 00—169 76
Franklin co. Aux. So. C. B. Swift, Tr.	
Enosburgh, Cong. ch. and so.	192 00
Swanton, C. H. B.	3 00—195 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Newbury, F. Keyes, 50; unknown, 2;	52 00
West Randolph, Cong. ch. and so. m. c.	13 00—65 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Barton, Cong. ch. m. c.	22 00
Coventry, Cong. ch. 27; m. c. 6;	33 00
Derby Centre, do. 3; Rev. J. F. 2;	5 00
Morgan, do.	1 00—61 00
Rutland co. Aux. So. J. Barrett, Tr.	
Castleton, Rev. U. Maynard,	5 00
Pittsford, Cong. ch. 101,50; m. c. 20,45;	121 95
Rutland, Cong. ch. (of which with prev. dona. from John B. Page, to cons. WILLIAM R. PAGE an H. M. 50;) 232,42; m. c. 8,49;	240 91
Wallfording, Coll.	4 00—371 86
Washington co. Aux. So. G. W. Scott, Tr.	
Northfield, Cong. ch. m. c.	14 00
Windsor co. Aux. So. J. Steele, Tr.	
Springfield, Rev. S. R. Arms, 10; Mrs. Lucy Barnard, 10; do. for five grand-daughters, 5; Cong. ch. m. c. 13,25;	38 25
Windsor, A friend,	4 00
Woodstock, m. c.	15 00—57 25
	1,098 69
Bennington, 1st cong. ch. m. c. 22,13; Island Pond, cong. ch. and so. 4;	26 13
	1,124 82

<i>Legacies.</i> —Peacham, Mrs. Lucy C. Shedd, by Ezra C. Chamberlin and William San- born, Executors, 1,500; less tax, 75; exc. 3,50;	1,421 50
	2,546 32

## MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.	
Centerville, Cong. ch.	16 62
Berkshire co. Aux. So. H. G. Davis, Tr.	
Pittsford, W. G. H.	5 00
Boston, (of wh. fr. Rev. H. B. Hooker, D. D.	

100; Nathaniel D. Gould, 100; Mrs. H. J. Allen, 100; a friend, 30; do. 30; do. 1; unknown, 2;)	7,252 66
Brookfield Asso. W. Hyde, Tr.	
Ware, Rev. D. N. Coburn,	15 00
Essex co.	
Andover, Mrs. Justin Edwards,	10 00
Lawrence, T. B. Coolidge,	20 00
Lynn, Dr. Cooke's so. m. c.	8 17
Marblehead, 1st cong. ch. wh. cons.	
DAVID FLINT an H. M.	102 55
Salem, A mem. of Tab. ch.	50 00
West Buxford, Cong. ch. and so.	4 33—195 05
Essex co. North Aux. So. J. Caldwell, Tr.	
Ipswich, South ch. and so.	100 38
Newburyport, Whitefield cong. ch. and so. wh. cons. Mrs. DOROTHY P. THURSTON an H. M.	100 00—200 38
Franklin co. Aux. So. L. Merriam, Tr.	
Ashfield, 2d cong. so.	5 37
Buckland, Cong. so.	25 11
Charlemont, 1st do. m. c.	21 00
Conway, Gent.	67 50
East Hawley, A friend, a thank- offering,	3 00
Gill, Cong. so.	5 38
Greenfield, 1st do. 25,61; 2d do. 1;	26 61
Montague, 1st do. 48,95; m. c. 8,80;	57 75
Shelburne, Gent. 31,50; la. 26,85;	58 35
Shelburne Falls, Cong. ch. and so.	54 70
Sunderland, do.	75 00
	399 77
Ded. for printing ann. report,	16 88—382 89
Hampden co. Aux. So. J. C. Bridgman, Tr.	
Monson, A. W. Porter,	500 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.	
A friend,	2,617 50
Amherst, 1st par. gent. and la. benev. asso. 173,29; m. c. 80,57;	253 86
Middlefield, Cong. ch.	32 34
South Hadley, 1st do.	70 00—2,973 70
Middlesex Union Conf.	
Acton, Cong. ch. and so.	15 03
Fitchburg, A. Kenney, 10; Calv. cong. ch. m. c. 24;	34 00—49 00
Middlesex co.	
Concord, 2d cong. ch. and so.	40 00
Malden, Trin. cong. ch.	47 40
Newton Centre, Cong. ch. and so.	144 00
Sudbury, Cong. ch. and so. 105,30; m. c. 46,20;	151 50
Wayland, A friend,	10 00
W. Needham, Cong. so.	10 59
Winchester, do. (of wh. for schs. at Sandwich Islands, 2;)	129 60—533 00
Norfolk co.	
Quincy, Fem. miss. so. of Ortho. cong. ch.	13 00
Roxbury, Eliot ch. and so. gent. 105; m. c. 8,99; Vine st. ch. m. c. 32,72; Mrs. Benj. Brewster, for sup. of a pupil at Oromiah, 20;	166 71
Walpole, Ortho. cong. ch.	12 60
West Roxbury, South evan. cong. ch. m. c. 33,70; A. S. B. for sup. of a pupil in Miss Fisk's female sem. Oromiah, 20;	53 70—246 01
Old Colony Aux. So.	
New Bedford, Trin. so.	75 00
Wareham, A friend,	3 00—78 00
Palestine Miss. So. E. Alden, Tr.	
East Abington, 43d Mass. Reg. unknown,	2 00
Scotland, Trin. ch. m. c.	4 00—6 00
Plymouth co.	
Duxbury, J. Weston, Jr.	10 00
Hingham, Evan. cong. ch.	25 00
Marshfield, 1st cong. ch. and so.	37 50—72 50
Taunton and vic.	
Mansfield, Ortho. cong. so.	5 75
Raynham, 1st cong. ch. and so. 25; prem. 5,34;	30 34
Taunton, Trin. cong. ch. and so. 341,50; Miss Mary Corey, dec'd, 50;	391 50—427 59
Worcester co. Central Asso. W. E. Hooper, Tr.	
A few friends,	505 00



Webster, 1st cong. ch.	100 00
Worcester, A friend, dec'd,	28 75—633 75
Worcester co. South, W. C. Capron, Tr.	
Millbury, S. A. Sweet, 300; prem.	
2,19;	302 19
Milford, A. G. Underwood,	14 00—316 19
	13,933 31
Chelsea, Winnisimmet ch. and so.	
m. c.	27 00
Nantucket, 1st cong. ch. and so. m. c.	6 00—33 00
	13,936 34

<b>Legacies.</b> —Conway, William Avery,	
by Maria H. Avery, Ex'r,	220 00
Lowell, John st. miss. so. income	
of legacy of Norman Mason,	24 00
Rowley, Mrs. Mary B. Todd, by J.	
Caldwell, Tr.	30 00
Shelburne Falls, Ira Arms, by L.	
Merriam, Tr.	500 00
Webster, Ruth Larned, by Moses	
Larned, Adm'r,	100 00
Worcester, Cheney Rogers, by Mrs.	
Olivet S. Rogers, Ex'r,	100 00—974 00
	14,910 34

## CONNECTICUT

Fairfield co. East, Aux. So.	
Danbury, Mater. asso.	12 60
Stamford, Cong. so.	3 00—15 00
Fairfield co. West, Aux. So. C. Marvin, Tr.	
Greens Farms, Cong. ch.	15 75
Hartford co. Aux. So. A. G. Hammond, Agent.	
East Avon, Cong. ch. m. c.	8 00
East Glastenbury, Cong. ch.	20 00
East Hartford, A friend,	75 00
East Windsor, S. Wells, 3; E. W.	
Hill, cong. ch. and so. 92,14;	95 14
Hartford, Centre ch. m. c.	8 60
Manchester, 1st ch. and so. to	
cons. WILLIAM H. BUNCE an	
H. M.	181 05
Poquonnock, Cong. ch. m. c.	6 00
South Glastenbury, Cong. ch.	20 00—413 79
Hartford co. South, Aux. So. H. S. Ward, Tr.	
Middletown, 1st so. gent. and la.	
221,50; Miss H. L. S. 1;	232 50
New Britain, 1st cong. ch.	85 60
Newington, Cong. ch. and so.	181 75—483 25
Litchfield co. Aux. So. G. C. Woodruff, Tr.	
Plymouth, R. C. Learned,	15 00
Sharon, Unknown,	100 00
Terryville, m. c.	9 60
West Winsted, 2d cong. so.	137 60—261 00
Middlesex Asso. J. Marvin, Tr.	
Essex, Cong. ch. m. c.	0 00
New Haven City, Aux. So. F. T. Jarman, Agent.	
New Haven, Mrs. Fabrique, 10; W. W.	
5; Centre ch. 50; united m. c. 37,25;	
North ch. m. c. 8,15; Yale college, m.	
c. 6,50; South ch. m. c. 9,11; Daven-	
port do. 3,90;	129 91
New Haven co. East, F. T. Jarman, Agent.	
East Haven, Gent. 27,85; la.	
35,17;	63 02
Fairhaven, 1st cong. ch.	50 00
Guilford, do.	133 60
North Haven, Cong. ch. 44,75; la.	
25,50;	70 25—316 27
New Haven co. West Conso. W. Atwater, Tr.	
Waterbury, 1st cong. ch. m. c.	
12,19; 2d do. union m. c. 21,98;	34 17
New Haven, 3d cong. ch.	185 00—219 17
New London and vic. and Norwich and vic.	
F. A. Perkins and C. Butler, Trs.	
Lisbon, 1st cong. ch. m. c.	8 00
Stonington, 2d cong. ch.	47 36—55 36
Tolland co. Aux. So. E. B. Preston, Tr.	
Gilead, Gent. asso. 20; la. asso	
24,45; m. c. 18,02;	62 47
Hebron, 1st cong. ch. to cons. Rev.	
HORACE B. WOODWORTH an	
H. M.	59 00—121 47
Windham co. Aux. So. G. Danielson, Tr.	
Chaplin, Gent. 32,45; la. 31,06;	
m. c. 23,36;	86 87
East Putnam, Cong. ch.	14 60

Hampton, Cong. ch.	54 58
N. Woodstock, do.	70 75
Westminster, do.	11 70—237 90
	2,324 87
<b>Legacies.</b> —New Haven, William	
Canada, by Hawley Olmstead,	
Ex'r,	225 00
Vernon, N. O. Kellogg, by George	
Kellogg and Allyn Kellogg,	
Ex'rs,	1,343 19—1,568 19
	3,893 06

## RHODE ISLAND.

Newport, United cong. ch. and so.	
gent. 97,50; la. 211; m. c. 120;	458 50
Pawtucket, Gent. 40; la. 3;	43 00
Providence, High st. cong. ch. and	
so. (of wh. fr. A. C. Barstow, to	
cons. JAMES H. OLNEY and WIL-	
LIAM R. GREENE, H. M. 200;)	269 51
Slatersville, Cong. ch. and so. wh.	
cons. ELIAS TAFT, JOHN WHIP-	
PLE SLATER, Mrs. JANE FISHER	
and JAMES ANDREWS H. M.	450 00—1,212 01

## NEW YORK.

Auburn and vic. I. F. Terrill, Agent.	
Auburn, 1st pres. ch. (of wh. to	
cons. Mrs. CHARLOTTE UNDER-	
WOOD an H. M. 100;) 177,68; 2d	
do. 60,45;	238 13
Northville, 1st pres. ch.	3 60
	241 13
	68—240 45
Ded. ex.	
Buffalo and vic. H. Stillman, Agent.	
Lancaster, Pres. ch. (of wh. fr. E. S.	
Ely, to cons. Rev. WILLIAM WAITH	
an H. M. 50;)	84 00
New York City and Brooklyn, A. Merwin, Tr.	
(Of wh. fr. John D. Dix, wh. cons. ED-	
WARD H. ENSIGN, of Orange, N. J.,	
EDWIN S. SAXTON, of New York, and	
EDMUND A. LUDLOW, of Staten Island,	
H. M. 300. Mrs. S. W. Endicott, 35;	
H. M. Schieffelin, wh. cons. Miss MARY	
B. SCHIEFFELIN H. M. 105; O. B. 100;	
J. T. Leavitt, 50; West pres. ch. (of	
wh. fr. Miss Jane Ward, 50; 250;	
Brooklyn, 1st pres. ch. (of wh. fr.	
JAMES R. TAYLOR, wh. cons. him an	
H. M. 100; WAITSTILL HASTINGS,	
wh. cons. him an H. M. 100; H. Shel-	
don, wh. cons. Rev. CHARLES S. ROBIN-	
SON an H. M. 50; Fisher Howe, 50;	
James How. 50; S. Hutchinson, 50;	
D. Wesson, 25; A. Baxter, 25; M. S.	
Saltus, 25; H. K. Sheldon, 20;) 600;	
La Fayette avenue pres. ch. 180,81;	2,234 29
Oneida co. Aux. So. J. E. Warner, Tr.	
Utica, "W," dividends, 19,20; 1st pres.	
ch m. c. 21,67;	40 87
Syracuse and vic. Aux. So. Henry Babcock, Tr.	
Syracuse, 1st pres. ch.	126 00
	2,725 61
Albany, 1st cong. ch. coll. and m. c.	213 02
Amenia, Pres. ch. m. c.	12 88
Angelica, V. Thomas, 10; L. Hull,	
19;	20 60
Arkport, Mrs. E. H.	1 00
Beekmantown, Pres. ch.	7 00
Brasher Falls, do. H. M. H.	5 00
Bridgehampton, Pres. ch.	22 22
Cambria, 1st cong. ch. 57,65; less	
exc 29c.	57 36
Canandaigua, Congregational church,	
a friend, 50; H. B. Gibson, 25;	
Rev. Dr. Daggett, 19; H. W.	
Taylor, 10; Mrs. Greig, 15; Miss	
B. Chapin, 12; Mrs. G. Granger,	
10; M. S. Coleman, 10; N. Grimes,	
6; Mrs. Field, 5; Mrs. W. Hub-	
bell, 5; Mrs. Johns, 15; Mrs.	
Buckley, 5; Mrs. Stone, 5; Miss	
Upham, 5; Mrs. Pierce, 10; gent.	

40,82; la. 65; m. c. 134,30; Ontario fem. sem. 35,88; Canandaigua acad. 10;	493 00
Canister, L. F. L.	2 00
Catskill, Joshua Atwater,	50 00
Chestertown, R. C. Clapp,	1 00
Clyde, Pres. ch.	40 88
Dansville, do.	70 31
Dryden, do.	13 30
Durham, 1st do.	30 00
E. Bloomfield, Cong. ch. m. c.	30 52
Freetown, Pres. ch.	2 53
Gilbertsville, do.	43 50
Glen's Falls, Pres. ch. 50; m. c. 25; Mrs. Judge Rosecrans, 20; Mrs. A. Sherman, 10;	105 00
Harperfield, Mr. and Mrs. N. 2; J. H. 1;	3 00
Holley, J. O.	1 75
Ithaca, Pres. ch.	200 00
Le Roy, 1st do. 138; less exc. 69c.;	137 31
Lewiston, Pres. ch.	10 00
Lindenville, H. Coan,	4 00
Lockport, 1st pres. ch.	224 58
Madison, H. Keep, 25; 1st cong. ch. and so. 8;	33 00
Malden, Pres. ch.	19 00
Malone, Cong. ch. (of wh. fr. William King, wh. with prev. dona. cons. Mrs. MARY H. KING an H. M. 30;) of wh. to cons. WILLIAM G. DICKINSON and Miss ELLEN M. MAN H. M. 200; Mrs. S. C. Wead. ack. in March Herald Mrs. S. C. Wade, 50;	279 60
Middlefield Centre, Pres. ch.	9 00
Naples, Pres. ch. m. c.	5 00
New Road, Cong. ch. and so. 7,50; fem. miss. so. 9,50;	17 00
New York city, James Stokes, 1,000; W. P. 50;	1,050 00
Northville, Cong. ch. young people's m. c.	13 00
Ogdensburg, E. Thompson, (of wh. to cons. Mrs. MARY JANE THOMPSON, Oswego, an H. M. 100;)	130 00
Perry Centre, A friend,	10 00
Rochester, Cong. ch.	3 50
Sherburne, Z. W. Elmore, wh. cons. JOHN ELMORE, of Oberlin, Ohio, and HENRY M. CURTIS H. M.	200 00
Southport, Pres. ch.	4 00
Springfield, Mrs. Polly Dean, (of wh. to cons. Miss MARY T. VAN ALKENBURGH an H. M. 100;) 600; Abby A. Cotes, 500;	1,100 00
Union Falls, F. E. Duncan, 10; Mrs. F. Duncan, 5;	15 00
Weedsport, Pres. ch.	41 23
West Fayette, do	3 00
West Chester, A friend, 1; M. S. E. 5;	6 00
Whitney's Point, A friend,	5 00-4,747 48

7,473 09

<b>Legacies.</b> —Albany, Samuel Gates, by John S. Perry and Jacob C. Van Dyck, Ex'rs,	
Buffalo, Jabez Goodell, by H. Shumway, Ex'r,	116 52
Syracuse, Alfred Cobb, by Nathan Cobb, Ex'r, (of wh. to cons. the latter an H. M. 100:)	400 00
Van Buren, Mrs. Elizabeth Warren, by H. R. Dow, Ex'r, 200; less exc. 1;	300 00
	199 00-1,015 52
	8,488 61

## NEW JERSEY.

Newark, 1st pres. ch. la. miss. so.	178 75
South Bergen, do. a lady for Nestorian m.	2 00—180 75

## PENNSYLVANIA.

By Samuel Work, Agent.	
Harrisburg, 1st ch. m. c.	11 72
Newville, Miss I. Laughlin,	10 00
Philadelphia, J. and A. V. R. Con-	

stable, 50; J. D. L. (of wh. for Bebek student, 6;) 20;	70 00—91 72
Philadelphia, A friend,	10 00
Pleasant Retreat, Brownback's charge Ger. Ref. ch.	6 00—16 00
	107 72

## DELAWARE.

Wilmington, Hanover st. ch. wh. with prev. dona. cons. Mrs. HARRIET HALL an H. M.	31 00
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## MARYLAND.

Baltimore, 1st cons. pres. ch.	142 40
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## DISTRICT OF COLUMBIA.

Washington, Peter Parker, M. D. 1,000; W. R. Hopkins, 7;	1,007 00
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## VIRGINIA.

Falmouth, L. B. Vrooman, army of the Potomac, (of wh. for Mrs. Vrooman's sch. Canton, China, 25;)	50 00
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## OHIO.

By T. P. Handy, Agent.	
Bath, Cong. ch.	7 01
Brecksville, A. Adams,	10 00
Chester, Pres. ch.	35 37
Cleveland, La. miss. so. 20; pres. chs. union m. c. 20,56;	40 55
Cuyahoga Falls, Cong. ch.	4 70
Farmington, Pres. ch.	14 33
Gallipolis, do.	20 00
Hindsburgh, Cong. ch.	18 50
Johnstown, Rev. H. A. Merrill,	3 00
Kingsville, Pres. ch.	12 00
Mesopotamia, do. 18,67; Mrs. C. G. 10; W. L. 4;	32 67
Gustavus, 1st pres. and cong. ch.	8 00
Painesville, 1st pres. ch. coll. 36,40; m. c. 25,60; Miss M. Beardsley, 15; U. S. 10; R. H. 10; C. A. A. 10; L. A. P. 5; S. T. L. 5;	117 00
Parma,	1 00
Strongsville, Cong. ch. m. c. 6,50; coll. 7,20;	13 70
Youngstown, 1st pres. ch.	5 50—313 34
By G. L. Weed, Tr.	
Berea, Pres. ch.	5 00
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s. s. class, for sup. of a boy at Pasmalie,	
Madura, 8;	113 60

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ILLINOIS.—Jacksonville, 1st pres. ch. s. s.	
for miss. sch. at Kharpoot, 59; for do. at	
Madura, 50; which cons. Prof. B. F.	
MITCHELL an H. M.	109 00

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IOWA.—Denmark, cong. s. s.	42 04
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in Madura,	35 21

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